Hon C B Morris


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## Boston Recorder.

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### COMMUNION OF INFANTS.—NO. 2.

Our Baptist brethren, with a confidence which may well astonish us, appeal to us, in the Christian Review, that we are bound, on our own principles, (if we would be consistent) to admit baptised infants to the communion.

1. They appeal to tradition, and say such was the ancient practice, and that if we take the tradition, we must "swallow it whole." I have made answer to this in a former communication, showing that we sustain the baptism by the command to baptise, and the example of the apostles—that they understood the command to include households, and that we placed no more reliance on tradition than do our Baptist brethren.

2. They appeal to the Bible, and say the texts we rely upon to support the baptism also support the communion. To this, also, I have made answer, and shewn that these texts do not, by any fair interpretation, open the communion to baptised infants.

3. They appeal to the opinions of some of the advocates of the baptism—that such infants, *ipso facto*, become members of the church, and cannot be rightfully barred of the communion. To this, also, I have made answer, and shewed that these were improvident, and not well considered opinions, and that none can become church members but by their own voluntary act.

4. They say the Abrahamic covenant obliges us to open the communion to infants. This is "the unkindest cut of all." They put a course of reasoning into our mouths, and call it our own, but which we wholly disclaim, and then say "the inference is inevitable." Here it is.

"The advocates of infant baptism rely upon a relation, supposed to exist, between the Jewish and Christian church, and that the ordinances of the Christian church are merely substitutes for those of the Jewish; that the Christian is but an enlargement of the Jewish, and that infants have the same right to baptism in the Christian, that they had to circumcision in the Jewish, and consequently, the same right to the ordinances of the one as of the other"; It is then added, "the Lord's supper was substituted for the passover, to which all the circumcised were admitted"; and the enquiry is very confidently made—"by what right we can shut out infants from the supper—who has authorized us to exclude them?"

No candid man could state the argument of his adversary in this way. It is an argument of the writer's own making, and not of our making. We never based our creed or practice in this matter on the Jewish dispensation. We have used no other argument than that of the apostle in the third chapter of Galatians: that the Abrahamic covenant is the same as the Christian covenant, and that "the law which was 430 years afterwards could not disannul it." Abraham "received the sign of circumcision, a seal of the righteousness of his faith." But, though we are under the same covenant, we are not under the same sign or seal; "if ye be circumcised, Christ shall profit you nothing." Our Lord Jesus Christ has ordained baptism to be the sign or seal of this covenant under him. There was no express substitution. All bloody rites were done away by Christ. If the covenant be the same, why should the seal or sign of it be straitened or limited? If it was upon the believer and his household under one sign or seal, why should it not be so under the other? I have before shewn that the apostles understood the sign of baptism to be co-extensive with the sign of circumcision.

But, says this writer, "the Lord's supper was substituted for the passover." It is the first time I have heard this said. What is the evidence of it? None. But he argues from the false premises before stated, that "the Jewish and Christian church is the same, and if baptism was substituted for circumcision, it is right to infer that the supper was substituted for the passover." How so? The Jews had three great national feasts, besides the passover; but know we to which the substitution related? They were all abolished: "Let no man judge you in meat or drink, or in respect to a holyday, or of a new moon, or the Sabbath." Paul says, in respect to the supper, "I received it from the Lord," without referring to the passover, or any other Jewish feast. But, in another place, Paul says, "Christ our passover was slain for us." This writer says "he is shewing the connection of the passover with the Lord's supper." We to the man who handleth the word of God deceitfully. There is no ground for such an assertion; he has not the least possible allusion to the supper. The apostle was reproving the Corinthian church for the sin of impurity, which they ought to put away, as the Israelites put away all leaven from their houses when the paschal lamb was slain. The paschal lamb, which was slain, and its blood sprinkled on the posts of the doors of the Israelites, that the destroying angel might not enter their houses, was a type of Christ, who was slain for us and had delivered us from the curse of the law. The word passover here used means the paschal lamb, and that is the usual meaning of the Greek in this place, Pascha.

If I mistake not, this new and extended article against the baptism of infants is a complete failure. Knowing that the Orthodox churches do not open their table to baptised infants, the attempt is to prove "that they are in an error, either in admitting them to baptism, or in not admitting them to communion; that both are exposed to the same objections, and must be answered, if at all, on the same principles." But it has been shown, and I think will be admitted by an impartial mind, that holy Scripture is certainly in favor of baptism, but not certainly in favor of the communion. He says "there is no express command" for the baptism, and there certainly is none for the communion. But a command plainly implied comes very little short of one that is express. The command is to baptise; the apostles, who know what that meant, baptised believers and their households. Need we fear that they "were in an error"? Most people admit that we are safe in following an apostolic example, and I think this writer has failed in his attempt to "subject the two subjects to the same principles."

His extended argument, to shew that all the expected benefits of the baptism may be more fully expected from the communion, and that the objections to the last are not greater than to the first, is, I think, equally a failure. That the baptised infants are subjects of the love, hopes, prayers and benevolent efforts of the people of God is one thing; that they are members of the church and come to the communion is quite another thing. Unconverted members will be very likely to need the discipline of the church, and in that way give much perplexity and trouble to true converts, and what is to be done if, on coming of age of discretion, they should deny or disavow their membership? Are they to be punished, excommunicated, because they had been made members by the act of others without their assent or knowledge? Such a course, also, might bring in a majority of unconverted persons into the church, so that no church discipline could be exerted, and all the moral power and moral action of the church might come to an end. While we see such serious objections against this course, and see no command or apostolic example in favor of it, we may well deny to the baptised infant, membership and communion. For there cannot, I think, be one without the other.

On the contrary, while we find that the apostles, baptising households, under the general command to baptise, there should be strong, clear and unanswerable reasons to justify us in rejecting the example. Such reasons have not been shown by this or any other writer to exist. He admits, indeed, that "it is safe to follow out the principles of the Bible, notwithstanding we may fear that the course might dishonor the cause of Christ, by reason of the unholy lives of those who are baptised or admitted to the communion." Our inconclusive reasonings on this subject are of small account. If we content ourselves with "reasoning out of the Scriptures," we may expect true light, and ultimately, a guide that will not mislead us.

LAICUS.

### REMARKS ON A SERMON

Delivered by the late Dr. Emmons of Franklin before the Norfolk Education Society, Dorchester, June 11, 1817. By Rev. Leonard Withington, Newbury, Mass.

The reputation of Dr. Emmons as a theologian has been destined to undergo all that variety which arises from the different degrees of attention which the public has been disposed to pay to his works. He has made his first, his second and his third impression on the public mind; his first impression was a strong, and, perhaps we may add, a blind admiration from his own little school of followers, and deep condemnation from the rest of the religious world; then came a time when his principles were generally discussed; and, while everybody accorded him the excellence of a most luminous style and a clear perception of the conclusions to which he was to arrive, together with their connection with the premises, still he was regarded by many as a writer of perverse ingenuity, more pleased with a paradox than a common truth, never startled at his own conclusions, if he could support them with a seeming demonstration; in a word, a man who was willing to waste his powers on recondite subtleties rather than in promoting useful knowledge or practical piety. We believe his works are fast making their third, and, perhaps, permanent impression.

We hear it suggested, and we fully accord with the suggestion, that few men stand as fair a chance, among New England authors, to be a classic as he. He had a double soul; he was not a mere *Ekron* of the Hopkinsian school; he sported truth deep as the foundations of human thought, and lasting as eternity. He wasted nothing to make him one of the profoundest of reasoners but a more extensive acquaintance with the history of human speculation. Most of the Hopkinsians, we suspect, were men of great acuteness but of narrow erudition. They went over ground already beaten and were sometimes deceived by sophistries which the world had *rejected*; still they were bold, whole souled men, and among them, none stood higher than the sage of Franklin. He was a perfect emanation of New England; close in his attention, deep in his insight, true to his convictions; earnest, consistent, luminous and sincere. We have heard him indeed censured for not knowing, or not distinguishing the cases when the premises support the conclusion from those in which the conclusion upsets the premises. But in this respect, Berkely was more bold and paradoxical than he. Certainly no man can read him without many suggestions, which a mind far less fertile than that of the author of them, may work into permanent and useful truths.

The sermon on which we shall attempt a few remarks, was delivered more than thirty years ago. It is one of the happiest productions of the author. As Dr. Emmons never wrote without an aim, we are inclined to think that he had in view some opinions then growing into fashion, which he regarded, at least, as partial errors. Possibly he might have had Andover in view. Possibly it may be said, that he had very little knowledge of the science which he seems to deprecate—Biblical Criticism. The sermon may be regarded as one of the most beautiful specimens of friendly severity ever offered to a rival whom, by admonishing, we mean to correct. Dr Emmons was not one of the soft souls that wind wreaths of roses around the victims they mean to sacrifice; nor was he a malignant man, whose object is pain and whose wounds are mortal. But such he was, both for morals and discernment, that, whenever he speaks, he deserves to be heard.

The prevalent doctrine, in some of our seminaries, when this discourse was delivered (and perhaps it still continues to be the same) was, that we must come to the Bible for theological knowledge, just as we come to the phenomena of nature for natural, with the mind dissociated from all its previous biasses and conceptions, a mere *tabula rasa*, and derive our system not from human creeds, but from the inspired volume; as Chalmers says, we must take our grammar and dictionary and interpret the Bible just as if we knew nothing before. The only exceptions we must adopt, is not systems, but history, customs, laws and manners; and your systems must be your *last conclusion*; the suggestion of certain kinds of knowledge which have no system involved in them; that is you must go through a long forest, without a ray of light, until you reach the farther verge, and then it seems to be implied that the sunshine will break suddenly upon you. Long suspense was to lead you to conclusion, and painful doubt to happy solution. The public mind was then passing from the dogmatic teaching of a previous day to the new element; and no wonder if it did not stop at the middle point of truth and wisdom. It was at this time, that Dr. Emmons who loved such an office, uttered this astonishing paradox: "No man, I believe, ever has formed, or ever can form, a consistent scheme or system of divinity from the Bible alone, without the aid of some systematical writer or instructor." See Sermon, page 18. And again: "The knowledge of sacred history and biblical philology is very different from the proper knowledge of divinity." We remember the astonishment and even disgust with which these opinions were then by many received. And we must confess with some shame that we shared in the general censure. But time and observation have wrought a great revolution in our own mind. No doubt there is plausibility and even truth in placing creeds and systems far below the Bible in point of authority. But we are almost equally sure that Dr. Emmons uttered not only a paradoxical opinion but a salutary truth.

It is not true that *each individual* must be expected to derive all his opinions originally from the Bible; that is a task too mighty for any power short of the collected sagacity of the whole race. No doubt human opinions should be based wholly on the Bible. But the Bible is a deep book, an ancient book; and, like all other wise books, it has a latent system, which, when once discovered, harmonizes all its doctrines and pours light on every page. It has its *logos*, as the Platonists say—that is, a reigning thought, a harmonizing idea, which is above all language, and by which language itself must be understood. Now until a man seizes this reigning idea, he is in a mist; he is like a mariner on a wide sea, without a polar star or compass; he is obliged to anticipate this *logos*—this predominant object as soon as possible. It is no necessary to him that in all successful investigations, in all explanations of dark and difficult treatises, the reader is obliged to adopt and abandon several false suppositions before he reaches the true. For nothing can be interpreted until the main end of interpretation is assumed and surmised, just as Columbus conjectured the existence of the western world and even, in some degree, its direction, before he could possibly steer to find it. "In the beginning," says John, "was the word and the word—*logos*—was with God and the word was God." Without denying the personality of the word, we may say, that the system of which Christ was the incarnation, is latent in the first pages of the Bible and blazes on and illumines the last.

Comparisons are often taken from philosophy; and it is said that we must interpret the Bible as we investigate the laws of nature; bringing a blank mind to the light presented. But how is it in the kingdom of nature? For ages, God in his works as he has in his word, presented his truth in the most simple symbols to the human mind; that is, simple to him that has once received the key. For ages, the stars had glittered in the sky to the eye of the ancient astronomers, as they did to those of Kepler or Newton; and yet, for the want of the true key, these symbols were not understood. Let a man but once whisper to an observer the Copernican system, and it saves him years of labor; his own observation then verifies the suggestion. In like manner, I can imagine an intelligent man on a desolate island; he is instructed in all science but that of religion; the Bible is washed upon shore in a sailor's chest; and he reads it. He is simple-hearted and wishes to know the truth. I will not say that he reads it in vain; he may gain much devotional and fragmentary knowledge. Nay, you may pour upon him all the light of history and biblical criticism, and yet I can imagine this man to read the Bible as much in vain for completing a theological system, as Tamoos or Hopparchos or any other old astronomer, looked in vain at the stars to find the integral order in which they moved. The truth is, we have no right to reject the common strength of our species and presumptuously throw ourselves on our own. And what is a creed or a system but a method which a large party, and perhaps the whole church, have judged to be the doctrinal key to the Bible. So far is it from being an impediment to impartial investigation, that I should rather read the Bible with the poorest system ever known, the Manichean, the Valentinian, or the Socinian, than none at all. Even the Ptolemaic error in astronomy was not a useless guide to final truth.—*Bibliotheca Sacra.*

### THE MADONNA IN ROME.

The veneration shown to the Virgin by the lower classes is inconceivable. She occupies so prominent a place in their minds, that there is no room for a just sentiment of the deity or his works. Where there is one knee bent to God, thousands bow to her—with them she is the ruler of the world. We constantly find her picture at the corner of the streets, under which a lamp is kept incessantly burning. There is not a nook or recess anywhere in which some pious person has not erected a tinsel altar under her figure, so that passers by can kneel and say a prayer or two, and then move on. In all mishaps and difficulties she is the refuge to which they fly. Votive pictures, similar to what has been described in the Church of St. Augustine, are hung about her, even in the streets—offerings for their hair-breadth escapes. Effigies of the Virgin appear in every church, but some are held in higher estimation than others. Occasionally, extraordinary miracles are reported to have taken place, every one of which increases her popularity. Lately it was currently believed that she had opened her lips and held a short conversation with an old lady who sought to aid her. Thousands flocked to the church where this took place, and continued to do so, till another miracle equally wonderful drew their attention elsewhere. The most certain way of gaining the favor of the Virgin is by presenting her with some article of dress. In the chapel near the Quatro Fontilipo, I noticed a richly embroidered pocket handkerchief which she held in her hand, and learnt from the sacristan that it had lately been presented to her. When Lady Drummond was in Naples, she was importuned by the priests for a donation towards dressing up the Virgin for a festival. Her Ladyship did not choose to give any money, but offered an old light blue and silver court dress, which was gladly accepted. After this the idol was paraded through the streets, to the admiration of the people, decked out, as it was, in the cast-off finery of a heretic. A similar request was made to the Duke of Saxony, who had just been married. He said, "I have no money, but I can give you my wedding coat, which I shall not use again, if that will answer your purpose." My friend afterwards saw it adorning a saint in the chapel of Loretto, and noticed that they had taken off the jewels, and replaced them with sham ones.—*Sights in Italy.*

### NOAH'S CURSE UPON CANAAN.

At a meeting recently held in New York, Rev. Dr. Cox made an interesting speech, in which he clearly shown, that the idea, somewhat prevalent, that the African slave-trade and the slavery of the African race can be sustained of one of the prophecies of Scripture, is wholly without foundation. Even if it was, it would afford no justification for the useless and enormous of those nefarious schemes of wickedness. As well might we argue that those who put to death our Savior were innocent of guilt, because that event was the fulfilment of a prophecy.

Ethnology, the science which teaches the origin and migration of parent nations, is so valuable a science, that we ought to have a professorship, and teach it in every university. Every educated man, at least, ought to know the origin of each stream, and the confluence of the streams that make great nations. It is astonishing to see what ignorance prevails, and how unlike the prevailing belief is from what the Scriptures say, when catechized. We are all descended from Adam no more than from Noah.

And here I would remark, that general declaimers talk loosely about thousands of generations; and learned men, unless they have thought on the subject, are liable to the same mistake. Noah was the great Patriarch of the post-diluvian world. He was the tenth from Adam. How many links do you think there are between us and Adam? certainly not two hundred. Moses was the 16th from Noah, and the 26th from Adam. After him there are 15 centuries to Christ—eighteen-and-a-half since. Allow three generations for a century, and there are just a hundred generations from Moses, or say 126 from Adam to the present time—at any rate, much fewer than 200 generations. In the whole world, with all the varieties of condition, it is not probable you will find one instance in which there are two hundred links in the chain of a man's ancestry.

In the 10th chapter of Genesis, the three sons of Noah, as the Patriarchs of the species, are given in the order of their ages; Japheth, Ham and Shem. From Japheth are we whites descended, with the immense majority of all the inhabitants of Europe and America; the Asiatics generally from Shem; the Africans from Ham. His sons were four, Cush, Misraim, Phut and Canaan. The last of these inherited the special curse, denounced by Noah, written by Moses, and executed by Joshua. We all know for what unparalleled wickedness the judgments of God overwhelmed the Canaanites. These indictments are written throughout the Pentateuch, but especially in the 18th chapter of Leviticus. It was well that the curse should be written where it was, and when it was, that the invading tribes might be legitimately encouraged by God to do his work, in the extermination of those abominable nations. Here, then, the curse has its accomplishment, and its locality. Canaan was the only son of Ham who did not go to Africa. He kept the curse for his posterity to illustrate and to extend its career down the tide of coming ages. See Carthage fall, and Rome, severe, exult in triumph over the ruins of that city, that was never to rise again. Japheth, in universal history, rules over them, and servants of servants are they to their brethren.

Misraim is the father of the Egyptians. Wherever you find Egypt in our English version, it is Misraim in the Hebrew. It is supposed that old Ham emigrated thither, died there, and was deified by his posterity. Omit the letter H, and their supreme deity is *Am*, or *Ammah*, and therefore, called subsequently by the Greeks, after Alexander's conquest, *Jupiter Ammon*.

His brother, Phut, settled to the west, and became the father of the Mauritanians or Moors.

The eldest son of Ham is Cush, and he is the father of the present negro world. He was the father of Nimrod, the first king, and the first great hero that figures in history. He made Babylon his capital; then crossed the Tigris, conquered Assyria, and founded Nineveh, that "great city," that became great before Babylon was, and that had to fall before Babylon became great under Nebuchadnezzar. In this line, old Cush appears as respectable, as noble, and as grand as any father of murderers ever chronicled in history.

His other branches were Seba, Havilah, Sabtah, Raamah and Sabtecha. From Raamah descended Sheba and Dedan. Remember, that of old, the names of places were first identified with the names of immigrants who first inhabited them. These five sons of Cush were distributed around the south of the peninsula of Arabia, throughout the spice-bearing regions of Arabia the Happy; thence eastward around the Persian Gulf, to Persia, and towards the great Orient. Many a vestige is found of them in those vicinities. For example, Daniel, after the death of Darius, is found in Shushan the palace, or Cushan; and so our name Susan is derived.

Some of the Cushites settled in the north-western parts of Arabia. There Moses found a wife, a Cushite, called in our version "an Ethiopian woman." Wherever Ethiopia is mentioned in our Bible, the original is Cush. Ethiops means, in good Greek, brown or burnt face, and is only one of many euphonious words with which, after the conquests of Alexander, the rough names of the oriental dialects were replaced from the elegant vocabulary of the Greeks.

Some of the descendants of Cush, turning their steps south-westward, crossed the straits of Babelmandel, migrated toward the sources of the Nile, and south of the range Gebel el Kauri, or Mountains of the Moon. Thence their posterity, deploying west by south, traversed the arid plains of Africa, and extended finally to the Atlantic coast. Here we see the causes of their darkening and ultimately their black complexion. Those torrid lands, where the thermometer never falls below 70°, and oftener ranges above 100°; their imperfect food; their nomadic habits, and accumulated hardships in existence—might well be supposed, through progressive ages, to curl their hair, blacken their skin, and account for those peculiarities which distinguish them at present as a variety of the human species.

On the northwest, the descendants of Phut extended along the Atlantic coast of Africa, darkening in cutaneous hue as they approached the line, yet retaining their tall forms and long black hair, till, in the vicinity of the great slave-coast of Africa, these different branches of Ham's posterity met, but not mingled; the Moors affecting state, and a nobler origin, authorising them generally to kidnap and sell to *christian* slavers as many Cushites as they can catch. It is uncertain on which tide of emigration floated the religion of the Koran, that now in manifold corruptions obtains there, especially in the great city of Timbuctoo.

Now let us look at the curse pronounced on Canaan. It was Asiatic, and in no sense African. Hence we can relieve the consciences, as well as instruct the creeds of our pious slave-merchants on the Gold Coast. Little matters it to them whether the slave they buy has come from Phut or Cush; but we know he is no Canaanite, and we are of the opinion that the Divine purposes, whether of mercy or wrath, need not for their execution and fulfilment any pragmatical assistance from their presence or their piety! I should not have detained you thus long, to show the locality of the curse of Canaan, had it not been for the largely prevalent abuse and wicked perversion, which the plain biblical history of the matter puts to confusion and death.—*Independent.*

### PRESENT STATE OF THE SEVEN CHURCHES.

At a recent meeting of the Asiatic Society, the secretary read a memoir, by Captain J. T. Newbold, on the present condition of the seven Churches of Asia, mentioned in the Revelation, which the writer has recently visited. He observes that the history of these interesting localities is well known; but their present condition has been little adverted to. He begins his account with the church of Ephesus; the first mentioned by St. John, and that which still maintains its ecclesiastical superiority in giving a title to the Greek Archbishop, while the others have only Bishops at their head, though it is low in statistical importance. The port of Ephesus is now choked up by a pestiferous morass, and lonely walls, tenanted only by the jackal, occupy the site of the once populous city. The village of Ayasaluk stands about a mile from the ruins, and contains about forty scattered cottages, one only tenanted by a christian. The mosque of the village contains only four granite columns, said to have belonged to the great temple of Diana, whose ruins are still visible near the port. The mosque is going to decay, like the christian church, and everything appears to be in the last stage of dissolution. Captain Newbold noticed that some of the granite which formed part of the ancient temple had exfoliated, evidently from extreme heat; and he suggested that this might have happened when the temple was consumed by fire." Smyrna, the most flourishing of the whole, is an increasing city. Its population, which twenty years ago was about 77,000, is now 120,000, and is rapidly increasing. There are five Greek, three Latin, and two Protestant churches. The Greeks have numerous schools, and the Latins a large college; but the Protestant schools have failed. The Greek church at Smyrna continues in a flourishing condition. Pergamos is the most prosperous of the churches, after Smyrna. The population is 16,000, of whom 14,000 are Turks, and nearly all the rest christians. The christian quarter contains two Greek churches and one Armenian. Close to the ancient church Captain Newbold found a Greek school, where the pupils were seated on marble tombstones, which formed the pavement of the school. He gives copies of three of the inscriptions there, none of which have been hitherto published. Thyatira is still a flourishing town. It had been lost to the christian world from the fall of Constantinople, under the Turkish name of Akhissar, until brought to light in the seventeenth century. The population is above 19,000, of whom 2,000 are Greek, and 120 Armenians, each having a church; the former said to be on the site of the apocalyptic church. Captain Newbold copied several inscriptions there. Sardis, the ancient capital of Crœsus, is now more desolate than even Ephesus. Scarcely a house remains. The melancholy Gyrnen lake, the swampy plain of the Hermus, and the thousand mounds forming the necropolis of the Lydian monarchs, among which rises conspicuously the famed tumulus of Alyattes, produce a scene of gloomy solemnity. Massive ruins of buildings still remain, the wall of which is made up of sculptured pieces of Corinthian and Ionic columns, that once formed portions of the ancient Pagan temples. The Pactolus, famed for its golden sands, contains no gold; but the sparkling grains of mica, with which the sand abounds have probably originated the epithet. Captain Newbold suggests that the singular tumuli of Bardin deserve to be opened, and recommends the subject to the attention of the Society. Philadelphia has a population of 10,000 Turks, and 3,000 Greeks. It contains twenty-five churches, all small and mean, but containing fragments of ancient sepulchres. A massive ruin was pointed out as the church of the apocalypse. Laodicea, whose fate had been forgotten for centuries, was brought to light in the seventeenth century. It was, and was a mass of desolate ruins. The hills on which it stands have been supposed to be volcanic, but erroneously. They are composed of aqueous beds, chiefly limestone.

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### BEAUTIFUL EXTRACT.

We take the following extract from an address delivered by Dr. Olin, before the students of the University at Middletown. The address is said by those who have read it to be a most admirable production. The extract below is peculiarly appropriate to the times:

"Always be ready to avow your principles of action. Scorn concealment. Put out your true colors to the gaze of men and angels. There is a false prudence, a mock modesty, which inculcates the opposite method. It discourages confession, as savoring of ostentation, and would have us leave the world to infer the existence of virtuous principle from our conduct. In most instances this is but a politician's expedient to avoid responsibility and save a convenient position for treachery or evasion. It is well and safe to stand committed to the right, that the world may know, in advance, where you will be found in any day of trial; and it is a reflection upon a good man's intelligence or integrity, to have his opinions and principles forever unsettled, or in doubt. Society has a right to know what it may expect from him: and justly suspects him of interested and dishonest aims when he chooses to remain unbiassed and uncommitted till popular suffrage has announced the safe way. Educated men are the natural assertors and guides of popular opinion; and they are bound to stand forth boldly, in battle with prejudice, and breast the inundation of passion, though at some risk of being swept away by its fury. The principles of the educated, active, influential men, of every community, generally becomes its public sentiment. This living embodiment and opposition of reason, truth and righteousness, act upon the multitude with vastly more directness and efficiency than books of morals and religions; and as it constitutes the most effectual method for the formation and vigorous maintenance of a sound public sentiment, so it is chiefly relied upon for that function. On this account it was that the laws of Athens held that citizen an enemy to the State who remained a neutral in any important crisis or question of general interest. The Redeemer of the world has given to this equitable principle the sanction of religion, and it is only they who confess him before men, whom he will confess before the angels in heaven.

Let every one who would not become a mere puppet and time server, beware of fostering more solicitude for promotion than he does for his principles. If they are to be put down, it is a misfortune and a snare to rise; and he should blush, and suspect himself a knave, who is conscious of grudging the sacrifice which it may cost him to be an honest man. No valuable ends, besides those of selfish or prodigate ambition, can ever be secured by such dishonorable successes; and any but a weak or unscrupulous man will prefer to hide his time, and wait for more auspicious days, when God, whose attributes ever side with the right, will pluck its drowned beauties from the deep and make the consecrations and the brave, charters in its triumphs. Whoever covets promotion while his principles are under the ban, must fall back upon the expedients and resources of party, which is always framed and held together by compromises in which principle is sacrificed to policy. Into this turbid maelstrom, from which virtue and conscience never came forth without a stain, good, but ambitious men, of facile morality and feeble purposes, are ever ready to plunge."

### THE SUREST MEANS OF SUCCESS.

"One thing is certain," says Dugald Stewart, "that the greatest of all obstacles to the improvement of the world, is that prevailing belief of its improbability which damps the exertions of so many individuals, and that in proportion as the contrary opinion becomes general, it realizes the event which it leads us to anticipate. Surely, if anything can have a tendency to call forth in the public service the exertions of individuals, it must be an idea of the magnitude of that work in which they are conspiring, and a belief of the permanency of those benefits which they confer on mankind by any attempt to inform and enlighten them."

These sentiments are as applicable to efforts upon a small as upon a large scale. In the founding of church, in the establishment of a parochial school, in the endowment of a college, or even in the distribution of religious tracts, or in any of what are considered the minor acts of christian benevolence, it is necessary that we place a high estimation upon the object to be attained, in order to call forth the zeal which is most apt to secure success. And when we add to this belief that it is practicable and attainable, the obstacles in the way, and the disappointments to which we are subjected in its prosecution, have the tendency of giving an additional impulse to the exertions by which it is to be effected, now the sphere of individual exertion is limited; and to fill that sphere properly in all that is required. But be it narrow or wide—small or great, there may be applied to it the sentiment of the poet on another subject:—

"Act well your part, there all the honor lies."

*Watchman & Observer.*

### DESCRIPTION OF THE KARENS.

At a missionary meeting at Rochester held during the session of the Baptist Convention in that city, the Rev. Mr. Wade, a returned missionary from Burmah, gave the following interesting account of the Karens, as often spoken of in missionary intelligence —

When I first went to Burmah there were only three missionaries and twenty converts in the field, but now the number of missionaries is much increased, and the converts are multiplied more than a hundred fold. The first ten years of my labor was spent among the Burmese, and we had the pleasure of seeing them listen to us, and cast away their idols and put on Christ. During this time, particularly the latter part of it, we had become somewhat acquainted with a people called the Karens. The Burmans suppose this to be the most ancient people of that country. They reside in the interior of Burmah, surrounded on all sides by Burmans. Others live in Siam, and are surrounded by idolaters. We found that the Karens, as a nation, had no idols, but they were sunk in ignorance and superstition, worshiping evil spirits. They were entirely destitute of books, and had no written language, but were desirous of having books, and of being taught to read them in their own language. After I returned about fifteen years ago from a visit to my native land, I devoted my time to the Karens. At first there were but three missionaries among the nation. But now the Bible has been translated into their language, and a large number of tracts have been published and distributed among the people. Schools have been established, and taught by missionaries and native converts. Thousands have learned to read and write their own language. So great is their desire for books that the first edition of the Testament which we published is entirely exhausted.

During the last fifteen or sixteen years, more than ten thousand Karens have been baptized and received into the church, averaging more than 500 converts every year, and this too where there have not been more than five or six foreign missionaries engaged in the labor, and in a country where every one who made a profession of the religion of the "foreigners," was liable to be punished and imprisoned for his belief. Very many have been cast into prison and their feet made fast in the stocks, to compel them to renounce the worship of the "foreigner's" God. But through all this persecution we have not heard of a single instance of apostacy. They have stood steadfast in view of immediate death.

The Karens are, in a peculiar manner, prepared to become a christian nation; and we have often had applications from distant villages, where no missionary had been, for missionaries and schools. These we have often been obliged to decline for the want of funds to meet the demand. The Karens are for more ready to receive the word than the Burmese. Though the missionaries have labored thirty years among the latter, the number of converts is not one-tenth so great as among the former. The reason of this is that the Karens have certain traditions among them, handed down from father to son, from remote generations, that have preserved them from idolatry. They have a tradition that teaches them that there is a God. The Burmans do not suppose that there is a Creator. But the Karens believe that God created man out of the dust of the earth. They have a tradition similar to the history given in the first chapter of Genesis. They have a tradition of the scenes in the Garden of Eden, of the temptation and fall of man, very similar to the description in the Bible. Their tradition informs them that God gave them his word written on leather, and that by some means they lost it, and that it would be restored to them by white foreigners. And when the missionaries came among them, they came from great distances to see them, believing them to be the white foreigners who were to restore the "word" to them. Their tradition informed them that, if they neglected the words of these white foreigners, it would be the last opportunity that would ever be presented to them to recover the lost word; so that when the Bible was translated into their own language they believed it was the word of God their Father. Hence they have been ready in all directions to receive the word. Those who have learned to read, have received it with great eagerness, and even where they have not learned to read, they have begged the Testament to carry home, in order that they might have the word of God in their houses.

We have raised up a number of christian villages in the country. In these we have christian exercises as often and as long continued as in any village in this country. In a village about two days journey from Pavoy, there is a church of about four hundred members, and as this church has been more particularly under my charge, I have had an opportunity of observing their devotedness to the cause of Christ. We have had at times in this church two hundred and fifty communicants at the Lord's Supper, notwithstanding many of the members live at a great distance from the village. The house they have built in about half the size of the building in which we are now assembled, and we have often seen it filled with devout worshipers of the living God. They will often lay aside all labor, even in the midst of the harvest, for a whole week, to engage in religious exercises. In their prayer-meetings there is great readiness on the part of all to engage in the duties of the meeting. And I have often seen them bow their heads to the ground in prayer, and melt into a flood of tears in the agony of their confession.

They never think of going to communion without confessing their sins, and begging the prayers of their brethren, or without being sure that no one has hard feelings against them. They confess all their sins and ask forgiveness of all whom they may have offended.

When any one offers to become a member of the church, all the members vote by ballot upon the question of his admission, and if there is a single vote in the negative the person giving it is requested to state privately his objection, and if it is of any weight, the candidate is not received till all objections are removed. At their meetings, contributions are taken up for the support of schools and missionaries, and there is never a member too poor to give something. In a church not worth a thousand dollars, they raise funds enough to support a native pastor and a school six months of the year. Benevolence is universal, even infants are taught to give something. The mother takes the little nursling in her arms, putting a penny or two in its hands, and carries it to the contribution box, causing it to drop the money into the box.

For us the entire conflict are, if they possessed property we would not be under the necessity of asking contributions from this country. They would themselves support missionaries and schools in all parts of the country. They are a disinterested and benevolent people. Koonkonk, the Karen before you, may be taken as a specimen. I asked him this morning how much he would receive for coming to this country. He said that he did not know that he would receive anything. He had been promised nothing and had no assurance that he would get anything. He came for the purpose of benefiting his people and not to enrich himself.

### PEACE OR MIND.—

I know of but one way of fortifying my soul against gloomy presages and terrors of mind, and that is, by securing to myself the friendship and protection of that Being who disposes of events, and governs futurity. He sees at one view, the whole thread of my existence, not only that part of it which I have already passed through, but that which runs forward into the depths of eternity. When I lay me down to sleep, I recommend myself to his care; when I awake, I give myself up to his direction. Amidst all the evils that threaten me I will look up to him for help, and question not but he will avert them, or turn them to my advantage. Though I know neither the time nor the manner of the death that I am to die, I am not at all solicitous about it; because I am sure that he knows them both, and that he will not fail to comfort and support me under them.

*Addison.*

### HISTORY OF LIQUOR DEALERS.—

From careful investigations recently made by Samuel Chipman, Esq., in three counties of the State of New York, it appears; that of 716 liquor dealers, whose lives and fortunes were before him, 342 became intemperate, of whom 3 committed suicide, 3 were killed by drunkards, 3 became totally blind, 10 died of delirium tremens, 33 (others) died drunkards, 37 had drunken sons, 19 ran away, 13 had drunken wives. Of 716 cases, 402 either lost or did not gain, and the number who became entirely bankrupt was more than one-third larger than the number of those who gained anything.

### AFFECTIONATE MANNER IN MINISTERS.—

"How much ministers and religious teachers gain by a tender and affectionate style! I hope, dear brother, you will never withhold the pungent doctrines of the gospel; but I do hope you will cultivate that affectionate solemnity which accomplishes much more than harshness. A minister preaches by his looks, his attitudes, and his tones, out of the pulpit and in it, as well as by what he says. Oh! I do long to see here the prominent, all-pervading characteristic of every christian."—*Mrs. Sarah L. Smith.*

### NEW HEAVEN GODS.—

A Hindoo, sometime since being asked what gods he worshiped, replied that he worshiped the *English*, for they that could make such wonderful vessels as the steamships must be divine. Since the utterance of the above, however, it appears from a foreign paper, that a steamer, owned by natives, is about to be regularly put on the line between Bombay and the Persian Gulf.

To mold the doctrine of human rights, or the fundamental principles of justice in the abstract, and not to carry them out in practice, is, in fact, to speculate from them.

# The Recorder.

BOSTON, FRIDAY, JANUARY 12, 1849.

## PREPARATION FOR A REVIVAL.

We have just stepped over the threshold of a new year, and it behooves the church of the living God to inquire, what must be done to prepare the way for the Lord to return in her midst by his reviving influence.

*First of all, the church must be sensible of its backslidden state, and repent of it.* So long as the church indulges in the spirit of the ancient church of Laodicea, and says, "I am rich, and increased with goods, and have need of nothing," it will remain satisfied with its present condition, and continue its slumbers. It has often been noticed that the convictions of the backslidden christian are more pungent than those of the impenitent sinner. When there are great searchings of heart in Zion it is an omen for good. Every husband must weep apart, and every wife weep apart, and every heart know its own bitterness. Let the church do this, and there will soon be a sound of an abundance of rain.

*The church must renew its covenant obligations.* There are in the Old Testament, several recorded instances, in which, after seasons of declension, the Israelites renewed their covenant obligations with their God. And in every case, a revival of pure religion followed. We are intimately acquainted with two instances in this generation, where churches publicly confessed their sins and pledged themselves anew to the service of their God. It pleased the Lord in both cases, signally to own and bless these renewals of self-consecration. The church was quickened in duty, and sinners were converted unto the Lord.

*The church must revise and maintain its discipline.* Times of declension try professors of religion. Those who have no root in themselves, in times of temptation fall away. They are often carried away with a current of worldliness and fall into open transgression. And some even of the wise virgins who have oil in their lamps, neglect to trim them. Those who have no root in themselves, and cannot be reclaimed from their wanderings, must be cut off, while others must be saved with fear, pulling them out of the fire.

*The church must heal all divisions.* Many sinners have fallen into perdition over stumbling blocks, which the church had laid in their path. Through dissensions in the church, the way of truth is evil spoken of, and the enemies of God blasphemed. A church that would prepare the way of the Lord, must heal all its divisions, exercise mutual forgiveness, and become a band of brothers.

*Finally, to prepare the way of the Lord, the church must place all dependence for success upon the Holy Spirit.* What can human might, or human power do to batter down the walls of the strong holds of Satan? They can make no more impression, than the child can upon the pyramids of Egypt by throwing his marbles against their granite. The most potent weapons, that men can wield, are mighty only through God. The fishermen of Gallilee achieved no victories by their own *prowess*. And there is no more skill, or power in the church at this hour, than there was at that. All help must come from God.

Such are the things necessary to be done to prepare the way for the Lord. The church that will do them, will soon have tokens of the return of the Holy Spirit in her midst. She will have occasion to exclaim, Lo, our God hath come, He has not tarried, He has come and brought salvation. Blessed and happy is that church, who not only commends these thing as excellent, but does them.

## THE MAYOR AND THE LICENSE SYSTEM.

Last week we gave the remarks of his Honor, the Mayor, in regard to the attempt to put down intemperance by withholding licenses for the sale of intoxicating drinks. The attempt he pronounced emphatically to be "an experiment failed." And now he proposes to "regulate" a business which has ever defied and eluded all regulations. He lays great stress upon the impossibility of completely enforcing the prohibitory laws; as though any law can be fully enforced, so long as unprincipled men are tempted to its violation.

Plato spoke the truth when he said, that there are many good laws; but that one more is needed, namely, a law that these good laws shall be better observed. Who believes that the existing wholesome laws upon the subject of the rum trade cannot be as thoroughly enforced as any statute in the book, if the city magistrates and officers were disposed to risk their popularity, and forego their ease, by vigorous efforts to put them in full force.

It is another saying of Plato's, that good laws grow out of bad manners. And if the state of morals among us is so low as Mr. Bigelow asserts, then there is so much more need of stringent laws, strictly enforced, to correct the evil. If it is true, as he states, that the present laws cannot be carried into execution, on account of the perverseness and stubbornness of the liquor-sellers, then what law can be sustained against the determination of such as are determined to break them. On this principle, we shall soon be called on to give up all civil regulation but such as no one cares to infringe upon. We may as well give up all municipal enactments; and by the time we find that we can do without them, we shall be able also to dispense with a mayor, and other executive officers.

Mr. Bigelow would seem to be under a mistake, as to the prevalence of drunkenness in this city, beyond what might be expected in such a population. In New York, they have grog shops licensed by the thousand, and as many more unlicensed. But the license system there does not protect them from the ravages of intemperance so well as the opposite system protects us here. It is stated on documentary authority, that, in 1846, the numbers of persons arrested and tried in this city for drunkenness was 737. In 1847, it was 642. And last year, it was 631; being 106 less than it was two years before. This would indicate, contrary to what many suppose, a great improvement in respect to this part of the public morals. We were in a good way. Alas, that we should leave it, to return to the old demoralizing plan!

Boston has always a large number of transient persons in its streets, who furnish a large portion of the cases which arrest the attention of the arresting officers. The whole discredit ought not to rest upon the settled population of the city, of whom by far the greater part will deplore the expected change in the policy of the city government. All the recent elections, in which the question of temperance has been in the least involved, have shown that large majorities of the citizens are warmly opposed to anything like a license-system.

The very name of license has an unpleasant sound. It whispers of legalized licentiousness, and of monopolies for doing wrong paid for with money. It is putting into the city treasury the price of blood, of woe, and of infamy. If anything can be done this year to prevent a "revolution backward," it ought to be done with might and zeal. Let the public sentiment against the rum-trade be embodied, and speak in terms that shall need no interpreter. The first license-law was passed in England in 1740. It was tremendously opposed, and the nation was agitated to a degree almost incredible by the question of morality. It was opposed by the Earl of Chesterfield, and by the whole bench of bishops. The experience of more than a century, during which intemperate drinking has frightfully prevailed, confirms the wisdom of that opposition.

For the Boston Recorder.

## THE USES OF A STORMY SABBATH.

Connected with almost every christian congregation, there is one man who is required to take his place in the house of God every Sabbath, be the weather as it may; we mean, of course, the preacher. No array of clouds, no measure of pouring rain, or drifting snow would be taken as an excuse for his absence. The stormy Sabbath gives his people an opportunity for proving their regard for him, and showing what is their estimate of the value of his instructions.

The faithful minister of Christ; he who watches for the spiritual safety of his flock, does not toil day after day, and as he is sometimes obliged to do, night after night, just for the sake of fulfilling a contract. He who engages to build a house or make a railroad, is satisfied when he has done his work and gets his pay; but it is not so with him to whom it is given to be an ambassador for Christ. If it were, he might write his discourses, and preach them to empty pews with as much satisfaction as to a full and attentive audience. He writes and preaches for the sake of communicating the truth of God to his people. He would transfer his thoughts and feelings respecting that truth to their minds and hearts; and relying upon the Holy Ghost to aid him, he would if possible persuade them to receive and obey it. When he takes his place in the pulpit therefore, he desires to find his congregation in their seats, and in readiness to hear his message. If, when he rises to address them, he is so happy as to behold them all in their places; if from their accustomed seats the glance of each eye meets his, his heart will be cheered, and he will speak with an earnestness and a power that can be secured only by the inspiring presence of a large, and a listening auditory. But on the other hand, if his eye searches in vain, for one, and another, and another, and another, upon whose presence he has counted, and with reference to whom his pulpit preparations have been made, his spirit will sink within him, and a discourse that might otherwise have been delivered with a vehemence and an unction which would have made it effective for good, is spoken in a listless and desponding mood. The man who is agitating the question whether or not he will go to church on any given Sabbath, should take into the account, in deciding it, the fact that his pastor has written or otherwise prepared a sermon for him; that he will notice his absence, and that his heart will feel it. It is impossible that a people should bestow upon their pastor any token of regard that he will value so highly as their regular attendance upon his ministrations. Other things there are which he would rejoice in, as evidence that he is esteemed very highly in love; but upon this he looks as *proof* that he is esteemed very highly in love—*for his works sake*. Their presence in the sanctuary, when the sky is curtained in by clouds, and the earth is made dreary by the raging of the storm, will be to him a *proof* especially gratifying of their regard for his feelings; and also of their attachment to the duties and service of God's house. It is a proof which every minister ought to have the satisfaction of seeing repeated as often as the stormy Sabbath returns. The sermons he preaches on such a Sabbath, have cost him as much as any others. They are as truly designed for all his people as any he has ever prepared; and it is not right that he should be left to expend the fruits of a week's hard toil on empty seats; to waste so much of earnest and spirit-wearing labor. That he ever should be left to do so, argues either a carelessness of his feelings, on the part of his people, or an incapacity to appreciate them. When the stormy Sabbath comes, there is a large class in almost every congregation, who are so very thoughtful of their own convenience, as to forget all about that of their minister. They are all alive to the discomfort that must be incurred by exposure to the storm on their own part, but it seems never to have once entered their thoughts, that there can be anything uncomfortable to the man who must brave the storm, in a failure to meet those for whose sake he has braved it. They decide the question, whether or not they will go to church just as though there were no one to be thought of save themselves. How their minister can have any feeling about it, how it can be of any manner of interest to him, is something beyond the power of their philosophy to comprehend. It is to be hoped that ere long our church-going people will have solved this mystery; that they will have come to understand that when a minister has labored during a whole week to the full extent of his strength in order to prepare for a stipulated meeting between himself and people, it is a matter of some moment to him whether or not the meeting take place. When this shall have been done, it may be that regard for his feeling will in some degree counteract the influence now exerted by the appearance of clouds and the raging of storms.

The stormy Sabbath gives a people opportunity to show what is their estimate of the value of their pastor's instructions, as well as to give proof of their regard for his feelings. The man who never fails on such a Sabbath to take the position of a hearer in the house of God, gives his pastor a more gratifying assurance of his appreciation of his pulpit performances than any that could be expressed in words. On the principle that "actions speak louder than words," the minister will value the conduct of such a man, as a testimonial of regard for his instructions, far more highly than any complimentary phrases he might use concerning the excellency of his sermons. He knows that the man who exposes himself to the violence of the storm in order to hear his sermon, thinks that his instructions are not only worth having; but that they are worth having at the cost of some inconvenience. He knows equally well on the other hand that such of his congregation as are only fair-weather hearers, think his instructions are not worth securing except at the smallest cost. Those who are habitually kept from the courts of the Lord by clouds and storms, should remember that their pastor is compelled to understand them as telling him that they consider his teachings of too little consequence to be worth going after except in pleasant weather. A remembrance of this fact might make them a little less fearful of a lowering sky or a raging storm.

We will conclude our remarks on "The Uses of a Stormy Sabbath" with a single additional thought. God has given us no more Sabbaths than we can advantageously improve. In his allotment to us of sacred time he has made no allowance for bad weather. He requires us to improve it all; and to improve it in the best possible manner. The time is coming when we shall feel that the privileges of God's house are too precious to be neglected at the bidding of a frowning sky. When our last Sabbath has gone, when we are conscious that we are just about to be summoned to the bar of account, it will be with no pleasing emotions that we shall think of the many Sabbath privileges which we have failed to improve. J. G.

DR. JEWETT vs MAYOR BIGELOW.—This veteran leader in the temperance cause, addressed a crowded audience at Tremont Temple, on Sunday evening last, on Mayor Bigelow's Inaugural Address. Dr. Jewett's, effort is highly spoken of. If we mistake not, Mr. Bigelow has mounted a hobby which will soon carry him to political death.

## METHODISM IN NEW ENGLAND.

The editor of Zion's Herald, gives the following encouraging account of the rapid advances in improvement made by one of the most important and efficient branches of the christian church.

Methodism has struggles and will still, have them in New England, but how remarkable has been its growth in these Eastern States! We are convinced that the church does not feel a due consciousness of its success. We have had a personal connection with Methodism in New England during about fifteen years, and we are gratefully surprised when we review its advancement within that period. Fifteen years ago we know not three Methodist preachers in New England who had received a collegiate education; now we can count them by scores. Our chapels at that date were comparatively few, and those mostly cheap, temporary structures, badly located; now we have commodious and well located, and even beautiful churches, in all the principal towns and villages of New England; our chapel provision has been almost universally renovated within this period. Fifteen or twenty years ago ministerial support among us, literally, was not half as efficient as at present; our University had just commenced; we had no school for the prophets, and but two academies, we think, had commenced struggle for life among us.

The change which has thus occurred within less than a score of years, amounts to a revolution in our condition and prospects. No other denomination has had such tasks to perform, especially in respect to the general supply of new and eligible places of worship; in this one respect, if none other, Methodism has displayed an astonishing energy in New England.

The prospect before us bears a reflection of brightness from the past. We have yet many embarrassments, particularly in regard to ministerial support, but they are nothing compared with the trials of our fathers; and the prospect is that our church will, in ten or fifteen years more, be one of the best supported in these States. Our Congregational brethren already insist that our preachers fare as well upon an average as theirs, and one of their journals took, sometime since, the Minutes of the New Hampshire Conference (no fallacious example) and made out an argument in proof of the assertion. Let not our brethren complain too dolorously; they may yet have to suffer; but the times are changing fast, and the prospect is altogether auspicious. In fine, we have need only of system and steadfast co-operation to place our cause hereafter, and quite early, in a position of most satisfactory strength, economical and spiritual.

## ILLINOIS CORRESPONDENCE.

GALENA, ILL., *Dec.*, 1848.

MESSRS EDITORS:—How far we are, in this Corinth of the Northwest, from your Athens, by *telegraph*, you can judge from the fact that a Galena morning daily published the morning after the election, ascertained returns from Chicago, and other places in Illinois, from two counties in Michigan, from Erie and Pittsburg, in Penn., from Alexandria, Richmond, and Petersburg, in Virginia, from Kentucky and Maryland, from two complete counties and sixty townships in Ohio, from Buffalo and New York city in full, and from sixty-one towns in Massachusetts.

A good illustration of the religious uses to which the telegraph can be put was furnished here a few days since. The First Presbyterian Church in this city sent a telegraphic inquiry to Rev. Samuel G. Spees, formerly of Cincinnati, then at New York city, respecting his decision in regard to their call to him to become their pastor. Mr. S. replied by return of——lightning with true telegraphic brevity, "*I accept and start.*" In instances also lately, an agent of the American Home Missionary Society who resides here has conferred with young ministers at the East concerning their locations at the West by telegraph. During the sessions of the American Board in September the Congregational Church at Dubuque sent a telegraphic message to the secretaries informing them that they had just made their pastor an honorary member by a contribution to the funds of the Board.

Business on these great rivers has a sweep of operation which is often surprising. I have just been informed that goods to the amount of $15-000 have been sold this season to traders at Lord Selkirk's settlement in the British possessions, twelve hundred miles north. They are taken by water almost the entire distance. Large sales of flour are also made here to persons in Texas, about the same distance south of us, nearly as far off as Boston. Such facts foreshadow the future commercial position of these new Upper Mississippi cities. The people of Massachusetts have seen a surprising instance within a few years of the growth of a small village into a large city by the natural influence of the railroad business. But what will be the growth of Springfield, as a depot on the Connecticut, to the amazing increase of Galena on the Father of Waters, when, in a few years, it becomes the western terminus of a railroad crossing, and drawing from a section of country ten times as large as Massachusetts? The whole Connecticut River might be poured into the Great River in our neighborhood without increasing sensibly its volume, and the whole region whose commerce goes through Springfield might be lost in the Prairie Land between us and Chicago. Buffalo, Detroit, Chicago, Galena—these are the four great points on the great route of trade and travel that stretches into the Northwest, and all computations of the growth and commercial importance which are before them will be left far in the back ground by the coming reality. On the 1st of last September the population of Chicago by census was 19,724 showing an increase of *twenty per cent.* during one year! The increase of Milwaukie during the same time has been more than *thirty per cent!* The future growth of these cities will be more rapid still. The immense wheat trade of the Lake ports is yet in its infancy. That branch of it which is to exist among us may be said to be not yet born. The lead business of Galena is $1,500,000. The Galena and Chicago Railroad, now building, will not have been long in operation when the wheat trade will rise to the same amount. It has Wisconsin, Iowa, and Minesota to draw from.

On the evening of the 23d our city was illuminated in honor of the election of Taylor and Fillmore. One hundred guns were fired from the bluffs, with a display of rockets, music, &c. A large contribution was made for bonfires, but the committee on consultation "determined to appropriate it to the necessities of the poor in each ward of the city." They express their confidence "that no Whig who has contributed, will be displeased with the manner in which they have discharged this part of their duty." Such an instance of generosity is just what might be expected from the genius of our people. It is a kind of Western "barbarism" to which they are predisposed. The spectacle, without the bonfires so charitably dispensed with, was very picturesque. The city is perhaps the most picturesque in the U. S. Norwich, Connecticut, resembles it more than any other. The bluffs from whose almost perpendicular sides some private residences depend, rise two and three hundred feet above the buildings below. The reverberation of cannon over the roofs of a compact town shut in among lofty hills, was very fine. At the last a single bonfire, climbing a tall tree on the summit of one of the highest of the natural mounds, burnt like a huge torch hung in the air.

I might furnish another instance of the genius of the Northwest by giving you an account of a donation visit to one of the pastors in this city recently. I would do so, were it not for the old latin sentence "*Quorum pars,*" &c. But it would have been pleasant to have seen the astonishment of some of our New England friends if they could have looked in upon the brimming full parsonage that evening, brimming full of friends and gifts. It had been a rainy day, and the rain had been of that drizzling species so common in New England, so uncommon here. There was great peril to life and limb in venturing upon the smoothly frozen ground, but Northwesterners never give up; and stagy, sleighs and single cutters were put in requisition. Good cheer abounded in the pastor's dining-room, of course,—in a land of good eating like this Prairie Land, that is the last thing deficient. Some good ladies who took possession of the house early in the morning had been attempting to prepare the family all day for what was coming, but they could not be prepared. As the eatables and vegetables poured in all day, the help-meet gave signs of giving over in grateful and tearful despair, and when towards night an elegant parlor table came accompanied by a sofa with forty-five dollars, and a rocking chair with eighteen, she was completely vanquished. A handsome lamp and a pair of fruit dishes, (this is nearly two thousand miles west of Boston!) did not relieve the over burdened hearts of the household, nor the various beautiful articles of wearing apparel, books, furniture, cloths, &c., &c., which were piled upon the tables, as the evening wore on. When in the midst of the gathering a set of elegant chairs were landed in the parlor, and no one could tell whence they came, the distressed condition of the inmates of the parsonage was beyond all relief. The pastor attempted to stay up his heart after a few broken expressions of gratitude, by calling upon various gentlemen for remarks, but found himself defeated by kind words added to kind deeds.

This is the spirit of the people. They are whole hearted and large hearted. *If all the West were as able, pecuniarily, as this small city of six thousand people, there would be no call for Eastern funds to sustain missionaries.* It cannot be often enough repeated, *Western christians do three times as much in proportion as Eastern christians.* There are no men of fortune among us, but the people are in the largest sense liberal. The only instance of a foreign missionary's support being contributed by a single Sabbath school, is to be found in the West. Dr. Potts' Sabbath school in St. Louis sustains Rev. Henry V. Rankin in China. The following furnishes another specimen of truly Western benevolence:—

"Last Autumn, a merchant in Saint Louis published a proposal to furnish a Ten Dollar Library of the Am. Sunday school Union to every Sabbath school in the State of Missouri, which should report its organization within one year from the date of the offer. A recent number of a newspaper of that city states, that he has already paid out to meet this promise, the *sum of eight hundred dollars*. By the expiration of the year, it will probably cost him *one thousand dollars*. Some months ago, this was his expectation.

"This gentleman is not a man of large wealth but is doing an active commercial business, a handsome portion of the profits of which, he has for years, conscientiously devoted to God."

Notwithstanding the superior wealth of the East, the West will soon exert a generous rivalry in sustaining the American Board, and other benevolent institutions.

A WESTERN PASTOR.

## INDIANA CORRESPONDENCE.

INDIANA, *Dec.* 22, 1848.

MESSRS EDITORS:—It is an apostolic injunction, to rejoice with them that rejoice. The review of the year that is now drawing to a close furnishes us with no slight cause for thankfulness. We have shared, in common with the West in general, an unusually healthy season and abundant harvests of cereal products. In the early part of the year, several of the churches within the bounds of the Crawfordsville Presbytery were visited with the gracious influences of the Spirit, in awakening God's people and convicting and converting sinners. Our Spring meeting of Presbytery was cheered by the statements of the brethren of what had been wrought in their several churches. In the Rob Roy church, there was a revival of an extremely interesting character. The heart of its pastor, Rev. John Fairchild, was greatly cheered and encouraged. Previous to the work of grace, the church had been reduced in numbers by death and emigration to such an extent, that its pastor's heart began to despond, and enquire, how shall these wastes be repaired? God visited his flock in mercy. Thirty-four united with the church. There were ten heads of families among the converts, five husbands and five wives. To the Putnamville church the number of additions by examination was nineteen. There were some six or eight hopeful conversions, the subjects of which had not united with the church. The revival in Crawfordsville church included the students of Wabash College. Indeed, the work was more powerful among the students than among the other part of the congregation. The Rev. M. A. Jewett of Terre Haute labored with great acceptance, aiding the pastor, the Rev. J. H. Johnson, one of the oldest ministers of our denomination in the State. He reported twenty-one additions. There were some twelve or fourteen of the students who indulged hopes. The Rockville church was blessed last Winter, and is enjoying a revival of great interest at the present time.

There had not been so many of our churches visited in one year by the reviving power of God's grace, for a long time. God remembers his covenant with the founders of Wabash College. It has been visited by the Spirit's converting power, two-thirds as many times as it has graduated classes.

The following is an interesting summary of its history. The whole number of students that have been connected with it up to July, 1848, is 571. Of these, 220 were professors of religion, in connection with some eight or ten different branches of the church of Christ. There have been eighty-five hopeful conversions. Thirty-three of its students have become preachers of the gospel in connection with as many denominations as have been represented in the college. Thirty-four lawyers and fifteen physicians are numbered among its pupils. Of the fifty-two graduates, thirty men were hopefully pious, and twenty of these became so while connected with the college.

Some of your readers will peruse this epitome of its history with interest, and bless God that they have had a share in effecting these results. There is, perhaps, no enterprise that accomplishes more permanent and wide-spreading good than institutions of learning under christian influences. Look at the time-honored colleges of New England. What would the land of the Pilgrims have been at this time, had it not been for colleges and an educated ministry? What they have wrought for her, the West must have done for its teeming millions. It is interesting to trace the influence that one denomination exerts upon another, though not always acknowledged, yet none the less real, in the cause of education. Though there is often in this rivalry much that every good man deplores, yet the aggregate of good is undoubtedly increased.

The synod of Indiana, New School, met at Crawfordsville this year. The meeting was interesting. The most important matter discussed was the subject of establishing a religious newspaper. The conviction was generally felt that the time had come when Indiana should have a paper of her own, in which the religious, social and educational interests of our citizens should be extensively discussed, and more efficiently advocated, than they can be through any foreign channel flowing through our territories. This was the controlling motive of the synod's action, though some have seen fit to regard and represent it in another light. Efforts are now making to establish such a paper, and you must not be surprised to hear a Hoosier knocking at your office some day next January. Though he may be clothed in a somewhat rustic garb, yet you may be assured that he is a "right clever fellow." Our political papers, like those of other States, are occupied with topics of a political complexion.

The cause of education is becoming a theme of more general interest. The four leading denominations, who take the deepest interest in education, have embarked in the enterprise of collegiate training. The Baptists have a college at Franklin, 20 miles south of Indianapolis. It bids fair to do much for that portion of the denomination which favors an educated ministry. Its friends are compelled to struggle hard to sustain it, but they are engaged in too good a cause to ultimately fail. The Methodists have a flourishing college at Greencastle, and the denomination is making vigorous efforts to render it a blessing to them. They probably exceed all the other denominations of the State which are engaged in building up colleges, in numerical strength. The Old School Presbyterians have a valuable institution at South Hanover, five miles from Madison. It is beautifully located. It, like its sister at Crawfordsville, has passed through many tribulations. These two institutions were founded several years before the division in the Presbyterian Church, not as rivals, but to meet the wants of two large and important sections of the State, each of which is much larger than the "Bay State." There is ample scope for all these four, and the State college at Bloomington, some 50 miles southwest from Indianapolis. Our population is probably 900,000 at the present time.

The subject of free schools has begun to attract attention. Last year the Legislature referred the naked question, "Are you in favor of free schools," directly to the people. The vote on this question last August was 78,523 for, and 61,887 against, being a majority of 16,636 in favor.

Thus you see, we are as a State in favor of free schools, and our Legislature is by this vote instructed to reconstruct an educational system. How thoroughly and effectually they will accomplish the work remains to be seen. There has been much information upon the subject of popular education, disseminated among the people during the last three years. Three years since, there appeared an "Educational Message," by "One of the People." It was mistaken by some for the Governor's message, and quoted as an Executive document. It was followed by another still longer the next year, and the third annual address from the same author has just made its appearance. These, together with an address prepared by a committee appointed by an Educational Convention, have been extensively circulated through the columns of the newspaper, and in pamphlet form, and have doubtless done much to awaken public attention, and direct it to this important subject. There are many curious and important facts presented in these educational addresses. They appeared originally in the State Journal. The last year's was also published and circulated extensively through the State in pamphlet form. Whether the one this year will receive that form I know not. It is not inferior to its predecessors, and would do good were it widely spread over our State.

I mention these facts to show that we are advancing in one of the most important elements of national character. I trust that the next census will show we have made some progress in intelligence, and that the last three years have done something to develope mind as well as the resources of our rich soil.

There is not an equal portion of the earth's surface which bids so fair to control the destinies of this continent, and affect the interests of the whole human family, as the Valley of the Mississippi. Hence the inexpressible importance of Home Missions. If any portion of the globe's surface has claims upon the philanthropist, patriot and christian of New England, it is assuredly this great valley with its teeming millions increased every year by immigrants from the land of the Pilgrims as well as from every nation of Europe. Fifteen years' residence only serves to deepen the conviction of the paramount claims of the home enterprise. Foreign missions have ever held a high place in my regard, and received a liberal share of the means placed at my disposal, but the home effort transcends it in all its bearings. I make the remark, not to lessen the interest in Foreign, but to increase the zeal in behalf of Home missions. I love to contemplate this great valley in its bearings and connection with the millennium. It will be blessed to witness this consummation of the glorious things spoken of in thus paradisiacal state, but it will be no less blessed and beatific to behold them from the battlements of heaven.

The colporteur feature of the Tract Society is a blessed instrumentality for the moral renovation of this broad land. We employed a faithful one last year for two counties. He visited 1964 families, and found 208 of these destitute of a Bible. He distributed 3240 volumes and 44,300 pages of tracts. The amount of sales was $639.63. Such were the results of his year's labor in sowing the good seed, which may be transplanted in Iowa, Wisconsin, Oregon, or California, and yield an abundant harvest long after the sower has gone to his rest. It is to be regretted that sectarian jealousy should show any impediment in the way of circulating the Scriptures, through the agency of colporteurs. I regard that instrumentality as the most thorough and efficient that can be employed, as well as the most economical, and should rejoice to see the American Bible Society less disposed to sympathize with the spirit that regards the American Tract Society's enterprise as a sectarian effort.

Governor Slade's enterprise encounters much covert opposition, however good and benevolent it may be. The motive that prompts this hostility reflect no credit on the spirit of those who cherish such feelings. It is important that due care should be exercised, that those who come to the West, under the auspices of the Society, should be such in good common sense and other qualifications, that even envy and slander would have nothing to say against them. We can read character here at the West as quickly and shrewdly as those in the heart of the Yankee land. We shall be glad to see, and will cordially welcome every Yankee sister who comes to this great Valley to do good, with prudence enough to refrain from invidious comparisons, and sense enough to correct her wrong impressions without proclaiming her folly and ignorance to those whom she seeks to instruct. One imprudent and inconsiderate individual may entail prejudice and opposition on many a worthy successor, to the no small detriment of a good cause. We want no raw Yankee. But as many as have the faculty of becoming all things to all men, like Paul, that they may gain and bless the man, will meet with a cordial welcome from thousands of kindred spirits.

You must excuse the length of this communication. If it is too long for one letter, please curtail it by considering it two epistles, and your readers will comfort themselves with the reflection that it is not one of a series.

Yours truly, B. S.

☞ We learn that the attendance upon Rev. Dr. Beecher's lecture in Salem street Church, last Sabbath evening was larger than was anticipated. The lectures will we learn be continued upon successive Sabbath evenings.

## VERMONT CORRESPONDENCE.

MIDDLEBURY, VT., Jan. 2d, 1849.

Forefather's Day has been observed in this intelligent town, since 1842. In that year an address was delivered by the late Professor Solomon Stoddard, full of the matter of the history of Puritan efforts in England, presenting succinctly, with the characteristic point and simplicity of the writer, perhaps the best summary of the difficulties, our forefathers were called to encounter, which has yet been embodied. The effect was such as to enstamp the day, in the minds of its hearers, with its appropriate features of importance. The sympathy of those who value religious liberty was awakened, fed with not a little of the fervor of religious principle. Professor Stoddard has gone to his account, but his memory so associated with this effort, so holding up the rights of historical truth to enkindle the sentiment of personal, filial, national duty, gives him, in connection with this subject, the relation of a spiritual leader. An organization was subsequently formed, under the care of which the celebration has ever since been annually conducted, and in which there is little danger of its venerable or more important features being overlooked. This is a private association of gentlemen, embracing men of different professions but chiefly of intellectual pursuits, associated from the towns and neighborhood by their own election, for the cultivation of American History, civil and general, but so constituted as to preserve a controlling influence habitually in favor of New England institutions and opinions. The activity of this association is ensured by quarterly meetings for historical investigation, and its efficiency maintained, in conjunction with honorary or associate members, by the arrangements of the annual celebration.

The effect of awakening, not merely with the members of the Society, a lively and extended interest in the early national history, has been increasingly exemplified since the commencement of these celebrations. The day is regarded as the birth-day of New England civilization, which it is perceived can only go forward to its perfection in the development of the life-giving principles of its birth. The celebration is not in its effect promotive of sectarianism but of religious zeal, purity and comfort, in all the branches of Zion. The sale of historical works is increased, and the cultivation of the knowledge of scriptural theology.

The popular observance of the occasion is yet but indefinitely fixed. Hospitality is demanded towards those attending from neighboring towns, attracted by a common sympathy or an interest in the exercises. These are held early in the evening, so as to give opportunity for the social re-union of the members and friends with the orator or other appointees and guests of the evening, and the seasonable dispersion of all concerned. The society has not preferred the display of the public festival board, though this has been indulged where other arrangements had not been provided. The milder and less obtrusive rites of family hospitality have seemed more in unison with the character of the day, and such an assembly of liberal minds under some household roof, as were most disposed for the interchange of appropriate sentiments, and the brightening of the chain of filial and fraternal obligation. The ladies, however, were admitted to share in the more open festivities of the late celebration, and doubtless, through their sympathy and the progressive development of the New England law of temperance, the occasion may retain its hallowed atmosphere of divine, providential associations, partaken and infused with the social and domestic charities, with which their solemnity was tempered to the fathers themselves.

The first president of the association was the Hon. Samuel Swift of Middlebury, the present and for two years past, the Rev. President Labaree of the college. The following appropriate hymn appears in the printed scheme of the first celebration, in 1842:—

Our native land was Heaven's last
Abode prepared for man,
Veiled deeply in the ocean vast,
Hid in the Savior's plan.

Riot, and treachery, and blood
The older world defiled,
Till rage o'er ocean's heaving flood
The home of faith exiled.

A shepherd kept it for a fold
Of peace, of faith, of love;
Beneath its woods fair rivers rolled,
From mountains green above.

The rocky hill with fragrant brake
He clothed, and swung from far,
He filled the blue expanded lake,
And lit the evening star.

Our fathers found it for a home;
Oh blessed be the day!
Here may the Savior's kingdom come,
Here shine the gospel's ray.

G. B.

## NOBILITY IN HUMBLE LIFE.

We have just been looking over Rev. E. M. P. Wells annual report of his mission to the poor of this city, and have selected from it, the relation of the following incidents which come under Mr. W.'s notice. They are honorable to human nature. Let such unselfish conduct among the poor and humble, stimulate all who have a sufficiency of this world's goods to seek out and relieve, especially at this inclement season of the year, the suffering poor, the children of our common Father:—

An Irishwoman, who, by her own, and her husband's daily earnings, relieves more distress, comforts more sorrowing ones, and procures more places for her poor countrymen and women, than, I believe, any two families in the city, had, on occasion of some great national (Irish) day, determined to celebrate the festival as they used to, at home. Though poor, they were clean, snug people—thanks to the good wife—and, though humble, they were independent—lived within their earnings; and, though like

"The cobbler who lived in a stall,
Which served him for kitchen, parlor and hall,"

they had but one room, she intended to call in some of her own people to be merry with them. The good wife struggled to have the peculiar national dishes prepared, to do honor to old Ireland. On the morning of the day, an emigrant ship arrived at our city, and, in the course of the forenoon, one of the families found their way to the house of this kind-hearted woman. Her lotted on feast was hastened, and set out for these people from dear Ireland. She waited upon them, and dosed herself, through her eyes and her heart. She prepared something else for her husband and children, and her friends were uncalled to the dinner. This woman is a Roman Catholic.

A girl of eighteen was living with her mother in-law, her father being dead. The mother-in-law was of a cross ill-natured, unhappy temper. She treated the girl unkindly, cruelly, wickedly. The girl, however, bore all with religious patience, and with respect for the wife of her deceased father, serving her, and working for her, humbly, faithfully. The mother-in-law, at last, as if from pure ill-nature, said, "You shall live with me no longer; you must be off, and take care of yourself." This was joy to the girl, though not as intended by the woman. She obtained a good place at service, where her amiable and christian conduct gained, for her both love and respect.

The unhappy mother-in-law became infirm and helpless from a disease so disagreeable, that it was difficult to get any one to take care of her. At last, a poor negro woman, who had nursed her half in pity, was worn out with the woman's ill temper, and left her. The injured daughter-in-law was sent for by the neighbors. She left her happy place—returned to the miserable scene—and patiently nursed this woman, so disgusting in body, and more so in mind, until death kindly released her, by removing the unhappy woman. This girl is a Baptist.

On a visit to one of the miserable "places" of our city, I looked in upon a family very poor and wretched, and began to inquire of the old woman about their condition. Her countenance lighted up with great animation, as she replied, "Oh sir," forgetting her own real wants—"if you can give any help to poor creatures, do go up the yard, sir; there is a family there who are only in a shed, the father is dead, and there are five children, one just born; and they have no wood,"—it was a most severe day,—"nor food. They come in here to warm them, and we give them 'a bit and a sup' when we have it." I went and found it all as sad and suffering as she had told me. What made this case the more remarkable, and the more beautiful, too, was, one of these families was a Roman Catholic and the other Protestant.

## REVIVALS.

One of the editors of the New York Independent, has received the following intelligence from Washington, D. C.:—

I have been permitted this afternoon to witness a scene of a very impressive and delightful character. I attended service at the Presbyterian church, of which Rev. Mr. Smith is pastor. It was their communion season. The whole house was filled by a most attentive and deeply solemn audience, and even those who did not participate in the peculiar solemnities of the occasion, did not appear to think the services any less interesting than usual. Fifty-four persons were received into the church on profession of their faith. They were chiefly young people, and a fact most interesting to me was, that the great proportion of them had been trained in the Sabbath school. Another remarkable fact was, that of the fifty-four all but two had been baptized in infancy.

The work of grace still goes on, and there is every reason to hope that yet many more precious sheaves will speedily be gathered into the garner of the Lord.

Oh that He would so visit us in mercy, and thus we might see multitudes flocking to the banner of Christ! I felt to-day when permitted to witness those solemnities, that a revival is indeed worth praying for.

A FEW DROPS OF MERCY IN A THIRSTY LAND.—A missionary of the Am. Home Miss. Society in Davis Co., Iowa, writes: "Our last quarterly communion was a time of great grace. The Holy Spirit was evidently present to encourage and comfort his people and excite them to prayer. Sinners were convicted, and a goodly number, we trust, by his renewing grace were led to believe in Jesus. They continue to rejoice in the hope of pardon and eternal life. Eight have united with this church, two by letter and six on examination. The Lord has been merciful to us, help us to praise his name."

We learn from the Home Missionary office that upwards of forty, at West Ely, Mo., are hoping that they have passed from death unto life, within a few weeks.

PHILADELPHIA.—On Sabbath evening, Dec. 24, 40 persons were admitted to the Central Colored Presbyterian Church, under the pastoral care of Rev. Stephen H. Gloucester. The Observer says

"The oldest person admitted was 60 years of age, and the youngest about fifteen. Fifteen of the candidates were from the Sabbath school. The services were deeply interesting and impressive; and though the evening was so unpleasant, the house was filled. Deep solemnity settled upon the congregation, and before the close of the services, at least three persons gave a public expression of their anxiety to seek the salvation of their souls, and to be remembered by the people of God in prayer. Our christian friends in Great Britain, who contributed so liberally toward the erection of the beautiful edifice occupied by this congregation, will rejoice to hear that God has honored it with His glorious presence, and the display of his sovereign grace in the conversion of sinners."

## THE BOSTON AND CALIFORNIA MINING AND TRADING COMPANY.

This is a body of men, 150 in number, who have organized themselves into an association, for the purpose of mining and trading upon the Western shores of our Republic. The individuals composing this company are persons of character and standing in the community; the rules of the association contain many salutary provisions, among which may be enumerated the observance of the Sabbath, abstinence from intoxicating drinks, &c.

The members of the company were addressed, on Sunday evening, by request, by the Rev. Mr. Kirk, in the Mount Vernon Church. The house was filled to overflowing, and the address was listened to with great apparent interest.

The ship Edward Everett, a large and fine vessel, which had been purchased by the company, will sail from this port in a few days. Ex-Governor Everett has presented the ship with a library of books.

Among the passengers who go in the Edward Everett, and as a member of the company, is Rev. Joseph A. Benton of South Malden. The reasons which have influenced him to take this step, are given in the following communication to the editors of this paper:—

SOUTH MALDEN, Jan. 8, 1849.

MESSRS. EDITORS:—The suddenness of my departure for California must be my apology for thus asking the use of your columns. Many of my friends I have been unable to see, since I determined on going. This will first inform them that I have set sail for the farthest West. Their surprise at this moment can hardly exceed my own—in some respects, at least.

They will, of course, be slow to believe that I have gone for pelf. I have not. With all my imperfections, I still persuade myself that Christ is something more to me than mammon. I leave a new enterprise, for which I have labored untiringly during the past year; a little church around which the sympathies of my heart are closely twined; and an interesting and important, though restricted, field of labor. Minor reasons, that need not here be mentioned, have had their influence. But one of the principal causes of my departure has been the fact, that the Massachusetts Home Missionary Society had declined to assist the church, and through them, myself, in our work in South Malden. Then, again, I had long had a desire for a different and a wider field, than any I should be likely to occupy in New England. Such a sphere of labor as my mind affects—certainly, in parts—has been suddenly projected on our western shores. Thither I am going to set up my standard, which is not mine. I shall strive to hold forth the gospel as a moral beacon amid that surging ocean of people that dashes its turbid waves on the Pacific slope. Sooner or later, I hope to be constantly and solely engaged in preaching the "glorious gospel of the blessed God." If I should fail of other means of support, either from the American Home Missionary Society, or some other responsible source, I shall not disdain, in humble imitation of the great and glorious apostle, so to busy myself, according to need, as to be able to say—"These hands have ministered to my necessities."

It is hoped we may soon welcome many more devoted, young men to engage in the same heavenly work of preaching Christ in that far land. I shall be glad to hear from any of my friends, and to furnish them any information I can when on the ground. *Letters may be directed to San Francisco, care of Boston and California Company.* And now—Farewell to my native New England, and a thousand fond hearts.

Yours, JOS. A. BENTON.

☞ The course of lectures in the "Church of the Pilgrims," will commence next Sabbath evening at 7 P. M. Rev. Dr. Waterbury will preach on "The Literature of the Bible." The next Sabbath evening, Jan. 21, Rev. Mr. Smith will preach on "The social and domestic blessings of the Bible." On Jan. 28, Rev. Mr. Kirk will preach on "The mysteries of the Bible, no excuse for neglecting its commands." On Sabbath evening, Feb. 4, Rev. Mr. Rogers will give the closing sermon on "Civil Liberty a Revelation from God."

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THE STRANGER'S RETREAT.—This Institution, established by the N. E. Female Moral Reform Society, and located in Columbia St., No 6, has been in operation about a year. The special object of the Institution is the temporary accommodation of females coming to the city for employment. Thus far the experiment has been successful—has more than answered the expectations of its founders. But the price of board is necessarily low, the house by no means sustains itself, and the Society are greatly in want of funds.

Individuals have been received from ten different States, from two or three of the British Provinces in America, and from England, Scotland, Ireland and France. The whole number received within the last ten months is 172. Including those who have been received, the number amounts to 193. These individuals are, for the most part, unprotected young females. They are grateful that such a house has been established, and seem highly to appreciate the privilege of sympathy and protection.

## Foreign Intelligence.

*Refusal of the Pope to return to Rome—Tranquil State of Affairs in France.*

The steam ship Washington arrived at New York, on Monday, bringing four days later news from Europe. We learn that Rome continued tranquil on the 5th ult. On the evening of that day, the deputation sent by the Chambers and Municipality to invite the Pope to return to Rome, left that capital for Gaeta.

An extraordinary meeting of the Chamber of Deputies of Rome was held 8th Dec., convoked to hear a report of the deputation sent to Gaeta, from which it appeared that the members of the deputation were stopped at, and not permitted to enter the Neapolitan territory. The members then forwarded a letter to Cardinal Antonelli, requesting permission to wait on the Pope, to which a reply was returned, stating that his Holiness had left Rome of his own accord—that he could not receive the deputation—but continued to pray the Almighty to bestow His mercy on Rome and the Roman States. The deputation not having been enabled to accomplish its mission returned.

The Pope still remained at Gaeta, surrounded by diplomatists. No less than 29 cardinals were summoned to give their advice to his Holiness.

Corcelles, the French Envoy to the Pope, had returned to Paris, after accomplishing his mission. The Pope was still at Gaeta with the King of Naples, but expressed his intention eventually to take refuge in France. In the meantime, a Provisional Government was proclaimed at Rome.

### France.

Paris was profoundly tranquil on the 19th. Bixio, vice President of the National Assembly, had been appointed Minister of Commerce. General Oudinot had declined going to St. Petersburg as Ambassador. Emile Girardin did not appear in the contemplated Cabinet. Marshal Bugeaud was to be appointed to the command of the army of the Alps. General Cavaignac was to receive the elevation of a Marshal of France.

According to the latest returns, Louis Napoleon would have received five millions five hundred thousand votes; Cavaignac, one million five hundred thousand; Ledru Rollin, Raspail, and Lamartine, five hundred thousand votes between them.

The new President of the Republic was to be proclaimed on the 21st. New cabinets would be announced immediately afterward. Odillon Barrot was to be at the head of the new Government, and Lamartine was spoken of as likely to be put in nomination as Vice President of the Republic.

The sincere friends of Napoleon were, it was reported, already subject to some disappointment and disagreements, and expressed their belief that the Prince in his attempts to propitiate the existing party of the republicans De La Veille, would displease the most devoted of his own adherents.

M. Beaumont, Minister of the French Republic to England, under Cavaignac, left London on the 18th, having resigned his position in consequence of the election of Prince Louis Napoleon to the Presidency.

The Paris advices state that there is an increase of confidence perceptible amongst the monied and commercial classes of the metropolis and of the departments. Large bona fide purchases of French funds have been made, which are still on the rise.

## State Legislature.

MONDAY, January 8.

*In the Senate.* The Board came to order at eleven o'clock.

Prayers were offered by the Rev. Mr. Neale.

The following Senators elect appeared, were conducted to the Governor and Council and qualified, and then took their seats:—Messrs. Adams, of Middlesex; Brooks and Bulloch of Worcester; Hale, Hixon, Balch and Lord of Essex.

Mr. Crockett submitted the following report from the Committee to which were referred the returns of votes for Governor and Lieutenant Governor:—

FOR GOVERNOR.

| | | |
|---|---|---|
| Whole number of votes | | 124,055 |
| Necessary to a choice | | 62,028 |
| George N. Briggs has | 61,640 | |
| Stephen C. Phillips | 36,011 | |
| Caleb Cushing | 25,323 | |
| Frederic Robinson | 473 | |
| All others | 605 | |

And there is no choice. The four gentlemen whose names are specified, are the candidates from whom the House of Representatives is to choose two, to be sent to the Senate, which body will then choose the Governor from these two.

FOR LIEUTENANT GOVERNOR.

| | | |
|---|---|---|
| Whole number of votes | | 124,087 |
| Necessary to a choice | | 62,044 |
| John Reed has | 61,361 | |
| John Mills | 35,801 | |
| Henry W. Cushman | 26,670 | |
| Henry W. Cushing | 92 | |
| All others | 163 | |

And there is no choice. The election is to be made in the same manner as that of Governor.

A message was received from the House, through a Committee of that branch, informing the Senate that the House had made a choice of George N. Briggs and Stephen C. Phillips as the candidates for Governor.

On motion of Mr. Balch, the Senate proceeded to ballot.

| | | |
|---|---|---|
| The whole number was | | 34 |
| Necessary to choice | | 18 |
| George N. Briggs had | 34 | |

And accordingly George N. Briggs of Pittsfield, was re-elected Governor of this Commonwealth.

Another message was received, notifying the Board that the House had chosen John Reed and John Mills as candidates for Lieutenant Governor.

On motion of Mr. Leonard the Senate proceeded to ballot.

| | | |
|---|---|---|
| The whole number was | | 30 |
| Necessary to a choice | | 16 |
| John Reed had | 30 | |

And so John Reed of Yarmouth, was so elected Lieutenant Governor.

The Secretary came in with a message from the Governor, announcing the death of Joseph Barrett, Treasurer of the Commonwealth. He died at Concord, on Saturday last, at 1 o'clock, P. M.

A Committee consisting of Messrs. Keyes, Goodrich and Simmons, to be joined, was appointed to report what action should be taken on this subject.

*In the House.* Twelve o'clock was assigned for the choice of candidates to be sent to the Senate for the offices of Governor and Lieutenant Governor. The candidates were each voted for by separate ballots. The first resulted as follows:—

| | | |
|---|---|---|
| Whole number | | 236 |
| Necessary to a choice | | 119 |
| George N. Briggs had | 138 | |
| Stephen C. Phillips | 51 | |
| Caleb Cushing | 36 | |
| Frederic Robinson | 1 | |

The second resulted as follows:—

| | | |
|---|---|---|
| Whole number | | 217 |
| Necessary to choice | | 109 |
| Stephen C. Phillips had | 159 | |
| Caleb Cushing | 39 | |
| Frederic Robinson | 13 | |

George N. Briggs and Stephen C. Phillips were declared elected as candidates for the office of Governor, and a Committee was sent to the Senate to announce the fact.

The first ballot for candidate for Lieutenant Governor was as follows:—

| | | |
|---|---|---|
| The whole number was | | 231 |
| Necessary to a choice | | 116 |
| John Reed had | 139 | |
| John Mills | 52 | |
| H. W. Cushman | 27 | |

The second was as follows:—

| | | |
|---|---|---|
| The whole number was | | 200 |
| Necessary to choice | | 101 |
| John Mills had | 144 | |
| H. W. Cushman | 56 | |

John Reed and John Mills were declared elected as candidates for the office of Lieutenant Governor, and a Committee was sent to the Senate to announce the fact.

Messrs. Bradbury of Newburyport, Rice of Newton, Kendall of Boston, Sawyer, of Lancaster, Clark of Gill, Snow of Orleans, and Breck of Brighton, were added to the Committee to whom was referred the Governor's Message announcing the death of the Treasurer of the Commonwealth.

TUESDAY, January 9.

*In the Senate.* The Board was called to order at 10 minutes after 11 o'clock.

Messrs. Whiting and Torrey of Worcester, and Harding of Norfolk, appeared and were qualified.

Committees were appointed to prepare rules and orders, and joint rules.

The Senate proceeded to the choice of a Chaplain, and elected the Rev. Isaac P. Langworthy of Chelsea, who had 25 out of 31 votes.

Mr. Keyes, from the Committee to which was referred the Governor's message announcing the death of Mr. Barrett, late Treasurer, reported a resolution in these words:—

*Resolved*, That in the sudden death of Joseph Barrett, Esq., late Treasurer and Receiver General of the Commonwealth, the State is called to mourn the loss of an upright and honest man, and an able and faithful public officer; and as a mark of respect for his memory, a Committee of both branches of the Legislature be appointed to attend the funeral of the deceased at Concord, at 3 o'clock this afternoon.

The Senate adopted the resolution, and appointed Messrs. Adams, Brooks and Copeland on its part.

At a quarter after twelve, the Senate proceeded to meet the House in Convention, for the purpose of qualifying the Governor and Lieutenant Governor elect.

Immediately on returning from the Convention, the Senate adjourned.

*In the House.* To-morrow, at half past eleven o'clock was assigned for the choice of Councillors, Secretary and Treasurer of the Commonwealth.

The Secretary transmitted his annual report of the expenses of his office, and recommendations respecting the public archives, &c. He also sent to the Legislature a box containing one gold, two silver, and three bronze coins, which were received from Pope Pius IX. in exchange for sundry documents presented to him by Mr. Vattemare on the part of the State.

Messrs. Russell of Lexington, Tarbell of Boston, Glazier of Gardiner, Bixby of Great Barrington, Baker of Dennis, Parsons of Northampton, Green of Milton, were joined to the Committee to attend the funeral of Mr. Barrett, the late Treasurer.

At a quarter past 12 o'clock, the two branches met in Convention, and the Governor and Lieut. Governor elect, came in and were qualified in the usual manner.

Adjourned.

The Legislature, on Wednesday, met in convention, and re-elected Wm. B. Calhoun, Secretary of State, and chose Ebenezer Bradbury of Newburyport, State Treasurer. They elected the following gentlemen, members of the Governor's Council:—

Thomas Tolman of Boston, Marshal P. Wilder of Dorchester, William Mitchell of Nantucket, Samuel Wood of Grafton, Solomon Davis of Truro, John Aiken of Lowell, George Bliss of Springfield, John Chapman of Salem and Osmyn Baker of Northampton.

After the elections had been completed, the Governor came in and delivered his annual address to the Legislature, an abstract of which, we present below.

### Abstract of the Governor's Message.

*Gentlemen of the Senate, and of the House of Representatives:—*

In 1780, the Constitution, under which we have assembled, and which we have sworn to support, was adopted by the people of this Commonwealth. The first Legislature assembled in October of that year. Since that time, sixty-nine successive bodies of men, clothed with the power of making laws, have met to deliberate and act for the public good. More than fifty of those legislative councils have assembled in this time-honored hall.

Standing in this place, from which so many distinguished chief magistrates have addressed the assembled Legislatures, through a period of seventy years, upon matters of public interest, it may not be considered boastful or improper, while looking at the past and the present, to say, there are but few, if any, political communities, in any country upon the face of the earth, numbering nearly one million of people, who are enjoying more of the blessings of a free government, and of domestic and social life; who are deriving more benefits from the institutions of learning and of science, or from a system of widely disseminated popular education, or reaping more fully the fruits of persevering industry and intelligent, voluntary labor, than are the present population of Massachusetts. For these privileges and blessings, we owe, on this public occasion, the tribute of a sincere and profound gratitude to that Supreme Being, from whom they all flow, and who, in the days of prosperity, is the Sun of our glory, and in the hour of darkness and danger, is our "Munition of Rocks."

FINANCES OF THE STATE.

The receipts into the Treasury, the last year, amounted to $560,029 36; and the expenditures to $548,674 97; Leaving a balance, on the 1st of January, 1849, of $11,354 39.

SUPPORT OF PAUPERS.

The rolls of accounts for the last year amount to more than ninety-nine thousand dollars, nearly the whole of which is for the support of State paupers. This large and increasing expense demands of the Legislature the consideration of a remedy against its continuance. The most obvious remedy seems to be, to transfer the charge, for the maintenance of this class of paupers, from the State, to the several towns in which they may become chargeable. It cannot be doubted, that, if the towns, instead of the State, had to pay for their support, the annual amount would be very considerably reduced. Whilst the really necessitous and suffering poor would not be more neglected, the undeserving and the idle would be more likely to be turned away.

The Governor recommends, to the notice of the Legislature, the volunteer militia, and recommends that the salaries of the Judges of the Court of Common Pleas, be increased. He says that "the various public institutions which are wholly, or in part, under the direction and patronage of the State, are successfully fulfilling the purposes of their creation, dispensing benefits and happiness to the objects of their care, and reflecting credit to the Commonwealth."

SCHOOL FOR IDIOTS.

Under the Resolves passed on the eighth day of May, 1848, concerning training and teaching idiots, arrangements have been made with Dr. Howe, the Principal of the Perkins Institution and Massachusetts Asylum for the Blind, for receiving ten idiot children, according to the terms of those Resolves. This new experiment in our country, for elevating and improving another class of depressed and neglected fellow-beings is in progress. If it succeeds, and there are encouraging indications that it may, humanity will gain another trophy by the labors of the distinguished philanthropist at the head of that institution, whose patient and unceasing efforts enabled him to communicate, to the darkened intellect of that interesting prodigy of human nature, Laura Bridgman, the treasures of instruction and knowledge, unaided by sight, or sound, or speech.

The affairs of the State Prison, have been well managed, during the past year. The subject of penal laws is noticed. The Governor thinks that capital punishment should be abolished for all offences, except wilful murder.

The "State Reform School" at Westboro', the cause of education generally, and of common schools, received such notice from the Governor, as their importance demands. Hon. Horace Mann is eulogized for his efforts in the cause of popular education. National topics are freely and fully commented upon—the extension of slavery—the dissolution of the Union, and obedience to its laws. The Governor closes his address in much the same spirit that he opened it.

On the seventh day of November, 1848, three millions of voters, dispersed throughout these thirty States, which, with their territories, cover an area nearly as large as the whole of Europe, went to the polls under the regulations of the local laws of the several States, and between the rising and the setting sun, elected a chief magistrate of the Republic for four years. That election changed the administration of the government of the Union, having, at its disposal, a hundred thousand offices, and the annual expenditure of forty millions of dollars, from the hands of one party into the hands of another. Yet, in three days, through the agency of electricity, the result was known from one extremity of the Union to the other, and that public mind, so recently agitated like the billows of the ocean, was as quiet and as calm as though no election had been held, and the powerful mighty Republic had not changed hands. When, before, has the world beheld such a spectacle!

What have been the mutations and changes of the dynasties of Europe during these sixty years, and what the condition of their subjects? Is there one of them which has not waded through the blood of a revolution, or been rent and torn by intestine convulsions? What a vast amount of private property has been confiscated, and what a multitude of men have languished in hopeless banishment, or in gloomy prisons, or have been brought to the block, for State offences, committed against laws which they had no voice in making, and against rulers who swayed the sceptre over millions of unwilling and discontented subjects! At this moment, the governments of Europe have a standing army of more than two millions of men to enforce obedience to their laws.

The question again returns, in which country, among the monarchies and despotisms of Europe, or among the free republics of North America, are property, liberty, and life the most secure? Let history reply.

## Domestic Intelligence.

### The Pacheco Case.

A bill has been before the House of Representatives, for a few days past, to pay the heirs of Signor Pacheco, (a Spaniard, we presume, who lived in Florida at the time it was ceded to the United States,) a thousand dollars for the loss of a slave. The great point in the case was, whether the national government would recognise property in slaves. The bill failed of a passage by one vote majority. The bill following account of the case, we copy from the Republican:—

The claim of the Signor rests upon this basis. Lewis, the slave, was hired from his owner by a quarter-master in the Army in Florida, in 1835, and sent with Major Dade's expedition as an interpreter. He seems to have been a very well-informed man, being able to speak several languages, and having considerable knowledge of surveying and topography. If he had been born in Boston, he would no doubt have been able to "take care of himself." At any rate, he was worth twenty-five dollars a month to the Quarter-master. This slave was one of the few who survived Dade's unfortunate expedition, and sometime after, during a negotiation, Jumper, the Indian Chief, presented himself at the camp with the slave as his property, having captured him in battle and saved his life. Signor Pacheco claimed him, but General Jesup, thinking that he was a dangerous character—perhaps intelligent enough to preach incendiary doctrines—sent him to the West with his new master, Mr. Jumper. We do not learn how the Signor became possessed of Lewis, but we think it doubtful whether his claim is any better than Jumper's, who evidently got possession of him at some personal risk, and showed a commendable selfdenial in declining to slay and eat him after the fashion of some savage nations. But the Signor claims to be the legal proprietor of the linguist and topographer, and so he brings his claim against the United States Treasury, for $1000.

At the last session, Mr. Dickey of Pennsylvania, made an able report in opposition to this claim, and at the present session speeches have been made against it by General Wilson of New Hampshire, and Mr. Giddings. General Wilson's speech does him much credit, and Mr. Giddings no doubt thoroughly dissected the claim. It appears that Mr. Hilliard of Alabama, spoke, but the telegraph kindly informs us that he did not reply to Mr. Giddings. The reason for this is probably similar to that which induced Jack to refuse to eat his supper; Jack had no supper; Hilliard no answer. The discussion has been mainly on the question whether slaves are property or persons—quite an interesting question to owners, in times when slaves are liable to be taken for public purposes. General Wilson took the ground that slaves were not property, but persons; that they were recognized as persons by the Constitution, and such cases as the one before the House had been almost uniformly decided against the claimant. He said that no application of this kind was made before the fourteenth Congress, though, as slavery existed in nearly all the States at the time of the Revolution the presumption was very strong that slaves were in the service of the United States, and suffered and were destroyed in it. He enumerated a number of instances in which such a claim had been rejected by Congress. The 18th Congress refused to give compensation for a slave who had been injured at the defence of New Orleans. Mr. Wilson also showed that the representative system acknowledges the slave not as property but as man.

### The Rhode Island Case Decided.

This case, (says the New York Evening Post,) which has excited so much attention, and which involved such grave political consequences, has been finally decided by the Supreme Court. It will be remembered that Martin Luther, the plaintiff, was arrested during the Dorr rebellion, under the operation of martial law which had been declared by the government of Rhode Island. He subsequently brought his suit for damages against the officers, L. M. Borden and others who arrested him. The officers pleaded their authority under the martial law, and the plea was sustained by the Circuit Court for that District. A writ of error brought the case before the Supreme Court at Washington, where, it appears, the judgment of the Court below has been sustained.

The following are the controlling points of their decision, as presented by Chief Justice Taney, who delivered the opinion of the Court:—

1. That whether the new government, at any time displaced the charter government, is a political question, and not a judicial one.

2. That the charter government having at no time recognized the new government, but denounced it as revolutionary and treasonable; and not only opposed it by military force, but prosecuted and convicted Governor Dorr, the leader of the movement, under the criminal law of the State—in which case, and in others, the charter government was sustained by the Courts of Rhode Island—and that the Federal Courts, under an established rule of decision, follow the State tribunals on questions arising under its own laws.

3. That the recognition of the chartered government, by the President of the United States, in expressing a willingness to aid it, if necessary, in putting down the insurrection, by the power of the Union, as provided by the Constitution, is of itself conclusive of the judicial power of the Union.

4. That the Legislature of Rhode Island had power to establish martial law, and to authorize the acts to be done complained of as a trespass by the plaintiff.

5. The judgment of the Circuit Court was affirmed, which sustained the charter government.

Judge Woodbury dissented from the fourth point and contended, in a written argument, that the State had no power to declare martial law.

### Death from Hydrophobia.

A death from this dreadful malady occurred in this city on Saturday morning. The victim was Mr. Charles T. Bean, a stonecutter, who resided at No. 71 Nashua street. We are informed that a few months since while endeavoring to separate two dogs, which were fighting, he was bitten in the hand. His wound healed in a short time and nothing more was thought of the matter until Wednesday last, when Mr. Bean complained of a singular sensation in his head. He said that at times it seemed as if his memory had left him. He was in great distress during the whole of Wednesday night, and on Thursday morning, when a cup of coffee was handed him, he threw it from him with great violence and fell senseless to the floor. On every attempt to swallow liquids he fainted. A physician was called in, and he pronounced Mr. Bean to be suffering from hydrophobia.

From that time until his death, which occurred at four o'clock Saturday morning, the unfortunate man was visited by a large number of eminent physicians, and everything in the power of man was done to render his situation comfortable as possible. The sufferings of the unfortunate man surpass description, and in his lucid moments he was aware of his situation and requested that all the facts should be made public, in the hope that others might be benefitted thereby. At times the assistance of several persons was required to confine him to the bed.

Two or three attempts were made to bleed him, but the sight of blood threw him into dreadful spasms, and the attempt was relinquished. The attempt to administer chloroform was equally unsuccessful. Death fortunately came to his relief after two days of the most terrible suffering imaginable.

Mr. Bean was 43 years old, and leaves a wife and several children to mourn his loss.—*Bee.*

### Later from Texas.

By the Palmetto we have Galveston papers to the 24th inst. An interesting case was decided by Judge Watrous, of the United States District Court, sitting at Galveston. Thos. Toby sued David Randon on two promissory notes, amounting to $3,500. The defendant contended that the money was not justly due, as the property he received for the notes were slaves, natives of Africa, who were brought through Cuba contrary to the laws of Spain, and taken to Texas in 1835, in violation of the laws of Mexico. The plaintiff contended that at the time of the revolution, the negroes were held in slavery, their condition was fixed by the Constitution of the Republic of Texas of 17th March, 1845. The Judge sustained the plea of the defendant, and gave judgment in his favor.

The Galveston News learns that a few days since an American ship arrived at Brazos Santiago direct from Liverpool, loaded with dry goods for the market of Matamoras without paying the Mexican duties. The trade on both sides of the river is said to be very brisk.

They have had some pretty severe winter weather throughout Texas. In the western part snow almost sufficient for sleigh riding, and the woods and prairies glistened with icicles and frost.

Eighty German emigrants, who left Hamburg in the first part of October, arrived at Galveston on the 20th inst.

The Western Texian of San Antonio, contains a legal citation by John J. Giddings as plaintiff, against 28 German Princes, Dukes, Counts and Landgraves, and one Princess, who are all made defendants. The suit is for $9,772, which is the balance due for cost of surveying, the whole amount being $33,321.—*N. O. Mercury, Dec. 27.*

### Further Intelligence from California.

The St. Louis New Era, of the 26th ult., contains late intelligence from California, received by Dr. Jett, who had just arrived, via Panama and Chagres. The Dr. says, that he has read no account since he reached the United States which exaggerates either the quantity or quality of the gold in California. He gives the following statement of charges for freight and passengers from Chagres to Panama:—

"The expense for transporting freight from Chagres to Panama is a dollar per hundred pounds, twenty-four miles of which is by land, and the residue by water. The land carriage is performed entirely by pack mules, whose cargo consists each of 300 lbs. weight; five miles of the road is very bad, and nothing can be carried except in packages adapted to being packed by mules. The charge is seventy five cents a hundred, and six dollars hire for the use of a mule to ride across to the water transportation. The water carriage is accomplished in large size canoes, the proprietors of which charge 25 cents a hundred; in addition to which, each passenger is charged four dollars fare to Panama. On reaching Panama, you have to procure a lighter to take you out to the vessels in the offing, which is an additional cost of four dollars for each trip of the lighter; several, however, going out can join together in employing one of these small boats."

At Panama, for the poorest accommodations, four dollars a day are charged. At Chagres, it is very unhealthy, fever and ague prevailing; but on the Pacific side, the climate is salubrious and healthy. The trip from Chagres to Panama is now made in 24 hours. The steamers from Panama to San Francisco make their passages in from ten to twelve days. From San Francisco to Sutter, which is a hundred miles from the coast, you proceed in small sail vessels, the passage to which is six dollars each, and the cost of transportation of merchandise about a dollar a hundred. When you reach Sutter you are within forty miles of the gold "diggings," to which every man has to make his way in the best manner that he can.—*Traveller.*

### The Gold Regions.

Letters have been received in this city, from the capital of Mexico, containing later advices from California than any which have yet been published. One of these letters from an intelligent gentleman, and who is well informed on the subject, states that further discoveries have been made in the gold region, which yield even a more abundant supply of the article than the previous "diggings." The quantity gathered already amounted to at least $100,000 daily, and was constantly increasing, without apparently an exhaustion, or any limit to the supply. There was a great deal of distress among all the diggers, for the want of the common necessaries of life, and attended with very extensive sickness and mortality. Men loaded with gold appear like haggard vagabonds, clothed in filthy and tattered garments of the meanest kind. It is stated that one man who had two barrels of brandy, sold them out at the mines, by the small wine glass, at rates which realized him fourteen thousand dollars in gold. Everything, and particularly articles of food and raiment, were at most unheard of prices, for gold was plenty and in the possession of every one, that it seemed to have lost its value.

Daily additions were made to the number employed in digging, though as yet no portion of the vast flood of emigration from the United States had arrived. The first arrivals of provisions, and other supplies, will no doubt realize larger profits than any previous instances that can be found in the annals of trade.—*N. O. Bulletin.*

### The Cholera.

We have received New Orleans papers to Saturday, 30th ult. The Mercury of that date furnishes the following statement of the mortality of the week:—

"From the information received at the office of the Board of Health to-day, we infer that the number of deaths during the last 24 hours will not be so great as during the same time preceding. From noon on Saturday to noon on Sunday last, there were 106 interments reported in the several cemeteries, of which ninety were deaths by cholera.

During the twenty-four hours to noon on Monday, there were 101 interments—cholera 85. To noon on Tuesday, 74 interments—44 of cholera. To noon on Wednesday, 83 interments—61 of cholera. To noon on Thursday, 114 interments—92 of cholera. To noon on Friday, 96 interments—64 of cholera. Supposing the number of deaths from 12 o'clock yesterday to the same hour to-day to be 81, 74 cholera cases, which is ten less than reported the preceding twenty-four hours, and we believe a correct estimate, the number of interments from noon last Saturday to noon to-day, will be 600, of which 540 were deaths by cholera.

This calculation, though nearly accurate, we believe to be under the actual number of persons deceased during the past week, as in several instances, in the reports from which we make our calculation, the returns from all the cemeteries had not been received. Of all these deaths, about 600 were of foreign birth, which shows that the cholera does not exist to any extent among the natives of New Orleans, or those resident from other States."—*Ibid.*

## Weekly Summary.

**Robbery of Augusta Bank.**—*Discovery of all the Money!*—All the money stolen from the vault of the Augusta Bank has been recovered. Curtis, who was arrested on suspicion, made a full disclosure to the City Marshal of Charlestown, Mass., who went to Augusta. The robbery was found secreted in a place so secure that it would have been an impossibility to have detected it, without the voluntary disclosure of Curtis. How the safe was entered is yet a mystery.

**Conviction for Murder.**—The trial of Washington Goode for the murder of Thomas Harding, on the 28th of June last, commenced on Monday of last week, before Chief Justice Shaw and Justices Wilde and Fletcher. The murder was committed in the entry of the house of Dennis Drummond, No. 2 Richmond street, under the following circumstances. Harding went into Drummond's shop, on the night of the 28th June, and inquired for a person named Weeks. Not finding him he turned to go out, and when near the door he received several blows upon the head, which, on post mortem examination was found to be fractured in five places; he was also stabbed in the back, the knife penetrating through the body. He expired almost immediately. Although no person was seen to strike the fatal blows, yet from certain threats which the prisoner was heard to make, suspicion fastened upon him and he was taken into custody. Goode and Harding had quarrelled about a woman, and on the night of the murder he exhibited two knives, and declared that one of them should be Harding's death. The defendant and deceased were colored men, and the testimony, which is purely circumstantial, came chiefly from colored men.

The case was given to the Jury on Wednesday, and a verdict of Guilty was returned.

**American Seamen.**—In the Senate, recently, the Vice President laid before that body a report of the Secretary of State, communicating, agreeably to law, an abstract of returns of American seamen registered in the several ports of the United States during the year ending Sept. 30, 1848. The following is the recapitulation of the number of seamen, as far as returned:—

| States | Native Citizens. | Naturalized. | Total. |
|---|---|---|---|
| Maine, | 1136 | 12 | 1146 |
| New Hampshire, | 69 | 3 | 72 |
| Massachusetts, | 3724 | 86 | 3788 |
| Rhode Island, | 204 | 3 | 207 |
| Connecticut, | 44 | — | 44 |
| New York, | 1422 | — | 1422 |
| Delaware, | 21 | — | 21 |
| Maryland, | 464 | 15 | 479 |
| District of Columbia, | 6 | — | 6 |
| Virginia, | 436 | — | 436 |
| North Carolina, | 41 | — | 41 |
| Georgia, | 55 | — | 55 |
| Louisiana, | 209 | — | 209 |
| Florida, | 14 | 1 | 15 |
| Total, | 8189 | 95 | [illegible] |

It will be seen that Massachusetts has nearly half of the whole amount.

**Melancholy Accident.**—On Friday afternoon, Mr. Dennis Sexton, a fireman on the Oldtown Railroad, while the train was coming from Oldtown, missed his step in passing from the engine to the tender, and fell between them and upon the track in such a manner, that his head was separated and his limbs broken so that he died instantly. He was an industrious sober man about thirty-four years of age, and has left a wife and two children.

**Fire in Rutland.**—The Orthodox Congregational Meeting-house in Rutland, was burnt on Sunday morning about 10 o'clock. The fire took from the stove pipe where it passed through a partition. The pulpit, the cushions, lamps, and one stove with some of the doors, &c., were saved. There was no insurance. The house of the same society was burnt sixteen years ago this Winter.

**Fire in Dedham.**—The Railroad car house at Dedham was destroyed by fire on Monday night. The fire broke out in the passenger depot house, and the interior of the building was entirely consumed. The cars and engine were removed without injury. The fire is supposed to have caught by a spark from the locomotive.

**New Counterfeit.**—10s of Troy City Bank, N. Y. Vignette, a train of cars; on right hand end, ship under full sail. Unlike genuine, but well calculated to deceive.

## Ecclesiastical Record.

### Result of Council at Canton.

The council after mature deliberation came unanimously to the following result, viz.:—That there exists no such state of feeling, or of circumstances, as ought to throw any just suspicion upon the christian or ministerial character of the Rev. Mr. Hammond, or on the christian character of the church, or on the good reputation of the society in regard to their honor and integrity.

The council stand in doubt whether sufficient occasion existed, to render the course pursued by the pastor in requesting a dismission, the wisest and best. But as this course has been taken, and his request has been accepted by the church and society, the council believe that the continuance of the pastor with this people will not give the same hope of usefulness, peace and happiness which he has enjoyed in time past. They therefore with much reluctance and sorrow, yield their consent to his dismission. The council unanimously and very cordially recommend the Rev. Wm. S. Hammond, to all the churches of our Lord Jesus Christ, as an Orthodox, faithful and able minister of the New Testament, and unitedly commend him to the care and blessing of the Great Head of the church.

The council have felt, and still feel a peculiar tenderness and kindness of regard for the church and society in this place, arising in part from the known feebleness of their strength, and their equally well known efforts and sacrifices for the support of the gospel among them.

Brethren and friends, allow us to commend you to the God of love, and to assure you, if you seek him he will be found of you. And we invite you to lean upon us as affectionate and confiding brethren, for all the counsel, sympathy and aid which God in his mercy may enable us to afford you. May your efforts for the resettlement of the gospel ministry be speedily crowned and your joys be multiplied.

LUTHER SHELDON, Moderator.

JONAS PERKINS, Scribe.

### Result of Council at Walpole.

At an ecclesiastical council regularly called and convened at Walpole, Jan. 1, 1849, after a full hearing of the case presented for their consideration, and mature deliberation thereupon, it was unanimously decided that the ministerial and pastoral relation which has harmoniously and happily subsisted for twenty years between Rev Asahel Bigelow and the Orthodox Church and Society in Walpole, ought to be and hereby is dissolved.

In coming to this conclusion the council feel that there is, under present circumstances, no other course for them to pursue. The action of the ordaining council in 1828, legalizing a contract which based a prospective dissolution of the pastoral relation upon the giving of a "six months' notice," has left us no choice in the case. We protest against the propriety and the prudence of binding our action thus, but feel compelled to submit to it.

We are happy to be able to state that the evidence brought before us, and any that we have been able to obtain from other sources, does not at all impeach his christian or ministerial character. The church and society prefer no charges against their pastor, basing their action solely upon compliance with the terms of the contract entered into with him, at the time of his settlement among them, still it is now their unanimous opinion, in which he also fully concurs, that the interests of religion and the future harmony and welfare of the church and people require his dismission from the pastoral charge.

We cannot close without expressing on our own part, the fullest confidence in the character of our brother, as a man, a christian and a minister. All have not the same gifts, all do not pursue the same method, but we have ever known him to be an able and a faithful pastor and preacher of the word. And in working out his own ideas of ministerial duty, the church and people have been abundantly blessed. The Spirit of the Lord has borne witness to the truth. We therefore cordially recommend him to the confidence of the churches, and the christian community hoping and praying that in this wicked world, where there is so much good to be done, he may not be long unemployed.

CALVIN DURFEE, Moderator.

HORACE JAMES, Scribe.

☞ Rev. HARVEY D. KITCHEL, late of Plymouth, Conn., was installed pastor of the First Congregational Church in Detroit, Mich., by an ecclesiastical council, on Wednesday 6th ult. Invocation and reading of the Scriptures by Rev. Robert R. Kellogg of Detroit; sermon by Rev. Gustavus L. Foster of Jackson; installing prayer by George Duffield, D. D. of Detroit; also the right hand of fellowship by the same; charge to the pastor by Rev. Orlo D. Hine of Fenton; address to the people by Rev. L. Smith Hobart of Ann Arbor; and benediction by the pastor.

☞ Rev. Mr. Stone of Middletown, Ct., has received and accepted the invitation of Park street Church and Society of this city, to become their pastor.

## Marriages.

In this city, 4th inst., Mr. James Turner to Miss Margaret Fling.

By Rev. H. Hale Smith, Mr. Louis C. Thorp to Miss Lydia M. [illegible]

[illegible]

In Auburn Dale, on Wednesday the 3d inst., by Rev. John Nelson, D. D. of Leicester, Mr. Charles C. Barr of Boston, to Miss Lucy H. Williams of A.

In South Weymouth, 31st ult., by Rev. Willard M. Harding, Mr. Ebenezer S. Raymond to Miss Sarah Spear, both of Weymouth.

In Grafton, 3d inst., Mr. W. A. Whitlock of Oxford, to Miss Sarah C., daughter of Royal Keith, Esq. of G.

In New York, 3d inst., James Davenport Whelpley, Esq. of New York, editor of the American Whig Review, to Miss Anna Maria Wells of Roxbury, Mass.; 4th inst., Mr. Charles Canterbury of Boston, to Miss Lucy S. Terrill of N. Y.

## Deaths.

In this city, 5th inst., of consumption, Mrs. Emily, wife of Mr Charles Frenie, 33 years.

3d inst., of scarlet fever, George Perkins, youngest son of John F. and Mary Ann Nichols, 2 years, 4 months and 27 days.

7th inst., Anna [illegible] Broughton, 11, daughter of Nicholson Broughton, Esq.

6th inst., of consumption, Daniel A. Sawin, formerly of Randolph, 41.

4th inst., Sarah Jewett, wife of Henry James Prentiss, 30, daughter of the late Eliphalet Jewett, formerly of Salem.

In Charlestown, 6th inst., Leonard T., son of Leonard Gulliver, 4 years and 3 months; 10th inst., Mary Frances F., daughter of Nicholas and Mary F. Blaisdell, 15 years and 6 months.

In Roxbury, 6th inst., at the residence of S. H. Hunt, Mr. Sanford Hunt, Jr. of Mt Morris, N. Y., 29.

In Braintree, Mrs. Mary Hollis, 77.

In South Weymouth, 2d inst., Nancy Maria, daughter of Mr David A. Reed, 6 years and 8 months.

In Cambridge, 6th inst., Mr. Wm English, 31.

In East Cambridge, 31st ult., Miss Achsah Brown, 50.

In Natick, 2d inst., Lavena, 5 years, eldest daughter of Eben Mandell, Esq.

In West Roxbury, 7th inst., Leonard Newton, 41.

In Newburyport, 5th inst., Capt John N. Cushing, 80 years, 8 months, father of Gen. Caleb Cushing.

In Fitchburg, 6th inst., Mr. Otis Everett, 70.

In New London, 26th ult., Henry Cook of Georgetown, Mass.

In South Orange, 8th ult., Charles Edward, only son of Rev. Charles and Harriette G. Beyler, 19 years and 4 months. His end was peace.

In Castleton, Vt., 18th ult., Hon. John Meacham, 73.

In Brooklyn, 26th ult., Rev. Prince Hawes, aged about 65. He was formerly pastor of the Congregational Church in Glastenbury, and subsequently pastor of the churches in South Boston and Woodbridge.

In New Orleans, of cholera, Anderson Richardson, 22, a native of Massachusetts; H. C. Holmes, son of the late Gov. Holmes of North Carolina, 60.

In Providence, 31st ult., Prof. Oliver Shaw, in the 70th year of his age.

In San Francisco, California, Sept. 9, of typhus fever, Henry Prentiss Richardson, eldest son of Peter Richardson of this city, 24.

## Obituary.

MARIA MORGIANA MILLER.

In Medfield, Dec. 26th, Maria Morgiana, only daughter of Mr Joseph Miller, 20. Death in this instance cut down a lovely and promising youth. Early instructed in the principles of the gospel they had a controlling influence on her character. She was naturally sober, and thoughtful in her disposition, and retiring in her manners. The fashionable amusements of the day, the lightness and frivolity, which so extensively interests the young, did not correspond with her taste. While she looked on and saw others of her age spending their days in mirth and in a moment going down to the grave, she turned away and sought her pleasure in the society of her parents. Their counsels she sought, their decisions she respected and obeyed. When able she was always present at the Sabbath school, learning those precious lessons she afterwards spoke of with so much satisfaction.

Soon after she was taken sick, she gave evidence that the Holy Spirit had renewed her heart. The Savior became precious to her, as the foundation of her hope, as the great atoning sacrifice for her sins. Notwithstanding her previous correct deportment, her upright character, her amiable disposition, she felt that she had broken the divine law, that by nature there was in her "no good thing," and needed and must have the blood of Christ to remit the "sins that were past."

As disease made progress, and she drew near the grave Christ seemed more precious, her hope brighter, heaven more desirable.

She expressed an anxious desire for the repentance, and salvation of her companions and friends. There was one so dear to her by part with, without speaking to personally. He stood beside her bed, as she was suffering under one of her spasms, and with the interest and anxiety of a parent said, do you feel that you are going to your Savior? She replied yes; "Father I hope to meet you there." Fearing he did not understand her feeble voice, she took up, raised her emaciated finger towards heaven and said, again, father, I want to meet you there." Calmly, like the setting of the summer's sun, she passed away—leaving the cheerful evidence to her friends that she went safe, and to her parents, that their only child is in heaven.

## Notices.

TO OUR VERMONT CORRESPONDENT.—We should be pleased to hear farther from you.

☞ Salem Street Church will be opened for religious services on Sunday evening, commencing at 7 o'clock.

Dr. Beecher will preach a sermon from the text 1 John 2. 14. "I have written unto you young men because ye are strong." Subject of discourse will be Elements of moral power needed by young men.

A CARD.—The subscriber heartily thanks his beloved people for their recent tokens of unabated regard, on the occasion of a fourth New Year's visit at the parsonage, January 2d. It shall be his endeavor, through grace, to prove, that their invaluable affection is not unappreciated. DANIEL D. TAPPAN.

*North Marshfield, Jan. 8, 1849.*

A CARD.—The subscriber gratefully acknowledges the receipt of twenty-five dollars from the "Young Ladies Home Missionary Circle," in his parish, to constitute him a Life Member of the American Protestant Society." WM. S. COGGIN.

*Boxford, Jan. 1, 1849.*

☞ The following sums have been received for the French mission in South Africa, viz.:—From I. B. Mills, Matilda, C. W. 10; Congregational Church, and Society Greenfield, N. H., 5; F. Whiting, Great Barrington, Mass., 3; L. H. Woodruff, Hartford, Ct., 10; J. K. Myers, N. Y. City, 15; a friend, Philadelphia, Pa., 10; previously acknowledged, 227; total, $280.

H. HILL, Treas'r, A. B. C. F. M.

*Missionary House, Boston, Jan. 6, 1849.*

☞ The subscriber, having entered upon the duties of his office, as Secretary of the Board of Education, has a Room in Boston, connected with the Bookstore of Mr. Robert S. Davis, No. 120 Washington street, where he will be in attendance on Monday of each week from 12 o'clock to 2 P. M., for those who may wish to see him on any business of a general nature connected with his office; and on Saturday of each week from 2 o'clock, P. M., to 4 P. M., for the special purpose of meeting teachers. Post Office address, Newton Centre.

BARNAS SEARS,

Secretary of the Board of Education.

*Boston, Jan. 1, 1849.*

### Donation Visit.

DEAR SIRS:—Permit me through your paper, to express the grateful feelings of myself and family, to the people of my charge, for their recent social visit. Though the day, the 3d instant, was intensely cold, yet the afternoon and evening brought under my roof about 200 to unite in cheerful greetings.

They came mindful of our wants, and expressed their interest in our welfare, with generous donations. As a result, we found ourselves in possession of wood and flour, of corn and rye, of butter and cheese, of beef and pork, and sugar and tea, with a variety of wearing apparel, for each one of a numerous family, and materials for other garments; adding thereto household furniture, together with a liberal supply of that "which answereth all things." The whole amounting in value to 200 dollars.

While these offerings furnish us with means for more extended usefulness they increase our obligations of gratitude to God, and press the responsibility of increasing faithfulness to those whose kindness has been so rich and abounding. May they be enriched with all spiritual blessings in heavenly places in Christ, and be found among his redeemed ones in "the day of the Lord." D. SANFORD.

*Medway, Jan. 6, 1849.*


FROM THE CHEROKEE COUNTRY.

Georgia, Feb. 17, 1848.

*Opinion of Dr. J. B. Randall on the merit of Wistar's Balsam of Wild Cherry.*

We have been induced, in consequence of the benefits received from this medicine, to add our testimony in favor of its extraordinary healing properties. We take great pleasure in stating, that we have frequently used it ourself and administered it to others during the past year, in cases of obstinate coughs, colds, soreness of the chest, &c., and always with the most happy result. We therefore cheerfully recommend to all afflicted with the above diseases, to try the Balsam of Wild Cherry.—*Marietta Helicon.*

None genuine unless signed I. BUTTS on the wrapper.

For sale by SETH FOWLE, Boston, Mass.

Jan. 12.


BRIGHTON MARKET.—Jan. 4, 1849.

About 500 Beef Cattle at market of all descriptions. About 154 of which were Steers.

PRICES—*Beef Cattle*—Extra 6.50; first quality 6.25; second 5.75; third $4.50. 16 unsold.

*Sheep*—Sales at 1.25, 1.50, $2, 3.50, $4, 4.50, $5.

*Swine*—But few at market, and no sales except at retail. About 50 unsold.


Ancient Harmony Revived.

BEING a selection of choice Music for Divine Worship, taken from old and approved authors, as Billings, Belcher, Edson, Holden, Holyoke, Mann, Morgan, Geoff. Kimball, Read, Swan, Wood, West and others; and from several European authors, particularly from W. Tanner's original works. Second edition, revised and enlarged. Now ready received.

For sale by B. PERKINS & CO., 109 Washington street. Jan. 12.

Macaulay's England.

THE History of England from the accession of James 2d. By T. B. Macaulay, Vol. 1.

Original Thoughts on various passages of Scripture, by Rev. Richard Cecil, never before published.

Cheever's Journal of the Pilgrims at Plymouth.

Life of Rev. Dr. Milnor, by John S. Stone.

The Pearl of Days, by a Laborer's Daughter.

Dickens's New Christmas Story.

Just received and for sale by B. PERKINS & CO., 109 Washington street. Jan. 12.

THE YOUTH'S PENNY GAZETTE,

OF which 130,000 copies are circulated among young subscribers every month, comes out for 1849, with a new and very beautiful electrotyped head. The contents are various and instructive as well as entertaining.

The plan of a little cheap paper like this, circulated every other week (and thus giving time for other reading) appears to meet with increasing favor.

Very many attractive and well designed and well executed engravings are in each number.

Sixteen copies at twelve and a half cents a year each are sent from the office to one address. Six copies for one dollar. Twenty-five cents for each single copy.

WM. B. TAPPAN, Agent, Am. Sunday School Union.

Tvis. Jan. 5.

THE HISTORY OF ALEXANDER THE GREAT. By Jacob Abbott.

For sale by CROCKER & BREWSTER, 47 Washington street. Jan. 12.

THOSE MINISTERS AND OTHERS, who have the proposals for a volume of Sermons, by Rev. Otis Thompson are respectfully requested to return them, without delay to E. W. Roberts, No. 88, Genesee street, Utica, N.Y. Jan. 12.

BENJAMIN FRANKLIN; his Autobiography with a narrative of his public life and services by Rev. H. Hastings Weld, with numerous designs by J. G. Chapman.

For sale by CROCKER & BREWSTER, 47 Washington street. Jan. 12.

The Well-Spring.

THOSE who are expecting to take the Well-Spring for 1849, must apply soon, if they wish to commence with the first number. 3000 of the first two numbers have been struck off and the type must soon be distributed.

C. C. DEAN, Treasurer

Jan. 12. Mass. S. S. Society.

Important Notice.

FURS! FURS!!

IN consequence of the warm weather continuing so late in the season, I have determined to MARK DOWN my extensive stock of

RICH AND VALUABLE FUR GOODS,

at such prices as will be an inducement for individuals to make purchases, even if they were not of not having occasion to use them till another year.

My assortment is made up of as large a variety as can be found in New England—from the child's muff at 25 cents, to the richest Sable at $200.

As it is impossible to enumerate the kinds, qualities and prices, you are invited to examine this immense stock, at Wholesale and Retail. Also, the usual variety of HATS AND CAPS—*Ladies'* Drab, Blue and Pearl *Beaver Bonnets*—a new and very desirable article.

Store and Chambers, 173 Washington street, Boston.

Dec. 29. W. M. SHUTE.

INK-SUPPLYING PENHOLDERS.

A New and Valuable Invention.

THE above article is now perfect and operates to a charm; being adapted to a gentleman's pocket or lady's reticule is of very great service to the traveling public. The inkstand is dispensed with; 3 or 4000 words may be written without re-filling.

For sale by J. L. BATES & A. S. JORDAN, No. 129 Washington street, and by the principal Jewellers and Fancy dealers in this city.

At wholesale by the manufacturers in the third story of Messrs. Bates & Jordan's store. Jan. 12.

PUBLISHED BY LEAVITT, TROW, & CO., 191 BROADWAY, NEW YORK.

CYCLOPEDIA OF MORAL AND RELIGIOUS ANECDOTES.

A COLLECTION of nearly 300 Facts, Incidents, &c.; embracing the best of the kind in most former collections, and some hundred in addition, original and selected, the whole arranged under subjects in alphabetical order, with a copious topical index, and an index of the Scripture texts illustrated by the anecdotes.

By Rev. K. Arvine, A. M., New York,

with an Introduction by Dr. CHEEVER, on the *Power of Illustration in the pulpit and the Sabbath School.* Complete in one fine octavo volume, of 691 pages.

The Cyclopedia has been prepared with immense labor and research. Some 60 volumes of anecdotes, American and Foreign, and 170 volumes of Religious Newspapers, embracing whole files of the *Recorder, N. Y. Evangelist, N. Y. Observer, &c. &c.*, were thoroughly examined by the editor for materials for this work.

The following RECOMMENDATIONS are specially commended to MINISTERS, TEACHERS, LECTURERS, STUDENTS and PARENTS.

*From Rev. G. B. Cheever, D. D., Pastor of the Church of the Puritans, New York.*

I have no doubt whatever, from my examination of Rev. Mr. Arvine's Cyclopedia of Moral and Religious Anecdotes, that the work will prove at once instructive, popular and useful. Such a mass of interesting details could not be found anywhere in the same compass; and a most valuable quality in the work is its important classification and arrangement as a full common-place book for reference in the illustration and pointing of truth, the work will be found exceedingly useful in the business of instruction and education, as well as interesting to the general reader.

*From Rev. J. P. Thompson, A. M., Pastor of the Tabernacle Congregational Church, N. Y.*

I cordially concur in the opinion expressed by Rev. Dr. Cheever relative to Mr. Arvine's Cyclopedia. Such a collection of anecdotes will be found valuable to Ministers and Sabbath school teachers, for the illustration of truth, while it will form an instructive and entertaining volume for juvenile and family reading.

*From Rev. Mr. Ludlow, Poughkeepsie, N. Y.*

It gives me great pleasure to recommend the work of Mr. Arvine to my congregation and friends, as a most invaluable work, especially where there are families of children, and I believe they will patronize it liberally.

*From the N. Y. Evangelist.*

This is a collection of Anecdotes of far greater extent and worth than any that we know of. The price, considering the ample page and fine execution, is very low indeed. The anecdotes are succinctly told, and, what is a great advantage are arranged into sections and topics, so as to be easily referred to. The arrangement and indexes are very ingenious, and give to the work full half its value. Those who know the worth of an apposite illustration or anecdote in sermons, addresses, Sabbath school instruction, and the like, will readily see that this is a very desirable work. Full of instruction and interest, it is also a very valuable work for the fireside, as well as the library.

*From the N. Y. Observer.*

An almost endless variety of well selected and arranged anecdotes, so compiled that the teacher, preacher, or other reader, may readily refer to such as will suit his purpose for illustration or entertainment. Of their utility in public speaking, we have not a doubt, and private families will find in them an abundant fund of pleasant reading.

*From the Boston Excelsior.*

A work of inestimable value for clergymen, as well as for serious reading for the religious community generally.

*From the Boston Reporter.*

An excellent design. Such a compilation is fitted to be useful to Sabbath school teachers. It will furnish many of our preachers with what they are most deficient in—pertinent illustrations of their doctrines and arguments.

MORTON'S

Letheon Dental Establishment.

NO. 19 TREMONT ROW.

Opposite the Boston Museum.

☞ This establishment takes its name from being the place where Ether was first inhaled, and the discovery of its uses originally made; and as its name imports, the various operations of Dental surgery are here performed, and Ether or Chloroform administered by the discoverer himself. The operations of EXTRACTING, FILLING and INSERTING TEETH, performed by Dr. Morton, embrace the most modern improvements in America and Europe, and, a consequence of the Ether Discovery, his extensive correspondence with the most skilful practitioners, at home and abroad, gives him the great advantage of gaining the earliest intelligence of all inventions and discoveries in his profession. Dr. Morton offers his services in the administration of Ether with especial confidence, having had great experience both at his own rooms and at

THE MASSACHUSETTS GENERAL HOSPITAL, in connection with the Surgeons of that Institution, who are respectfully referred to.

*Extract from the Reports of the Exhibition of the Worcester County Mechanics Association.*

"ARTIFICIAL TEETH.—A set of Teeth were shown by Dr. Morton, which were only carved in a very handsome manner, perhaps faultless, having the particular merit of sustaining the harmony of proportion to the last Tooth of the jaw, and giving a perfectly natural appearance of the gum and jaw in that part, but were articulated in the most perfect manner. They were more complete and more perfect, taken altogether, than any other. The Committee on that account, regard them as the best.

SILVER MEDAL."

"*The Massachusetts Charitable Mechanic Association* award this Diploma to MORTON & WHITMAN, for a splendid case of Artificial Teeth, exhibited by them at the Exhibition and Fair of 1847.

GARDNER G. SMITH, Pres.

HENRY H. HUNNEWELL, Vice Pres.

JOHN KUHN, Sec."

*Extract from the Report of the Mass. General Hospital.*

"Dr. Morton, in 1846, discovered the facts before unknown, that Ether would prevent pain in Surgical Operations. He first established these facts by numerous operations on Teeth." Jan. 5.

Rich Holiday Presents.

PALMER & BACHELDERS, 91 Washington street, have received a large assortment of well selected *Fancy Articles* suitable for Holiday Presents, together with a choice selection of *Staple Goods* in part as follows:—

GOLD AND SILVER WATCHES.

Levers, Anchors, Lepines, plain and jeweled, from a great variety of makers, of every style quality and price.

Clocks and Timepieces.

Marble, Gilt, Ebony and Alabaster Mantle Clocks. Watchmaker's Regulators; Gallery Clocks; Timepieces for Counting Rooms, Banks, &c.

JEWELRY.

Rich Stone and Diamond Pins, Rings, Bracelets, Studs, Hooks, &c.; Gold Chains, Lockets, Pencils, Spectacles, Ear Drops, &c.

PAPIER MACHE GOODS.

Tables, Port Folios, Work Boxes, Card Trays, Inkstands, Tea Caddies, Note Books, Thermometers, &c.

SILVER WARE.

Tea Sets, Pitchers, Urns, Cups, Goblets, Salvers, Forks, Spoons, Butterknives, Fishknives, Sugar Trays, &c.

PLATED WARE.

Communion Service, Tea Ware, Baskets, Castors, Candlesticks, Snuffers, and Trays, Spoons, Forks, Butterknives, Inkstands, &c.

BRITANNIA WARE.

Tea Pots, Coffee Pots, Urns, Castors, Flagons, Cups, Basins, Sugars and Creams, Lamps, Coffee Pots, Tea Balls, &c.

CUTLERY.

Ivory and Horn Table Cutlery in sets of 51 pieces, Penknives, Razors, Scissors, Pen and Pocketknives, &c.

P. & B. offer the above goods with a great variety of other articles, at wholesale or retail on the most favorable terms. Dec

# Poetry.

For the Boston Recorder.

## "UP AND ON."

BY [illegible]

A friend observing the studious habits of Plato even in extreme old age, inquired how long he intended to be a scholar? "As long," said he, "as I have need to grow wiser and better!"

"Up and On!" a more than Plato
Bids your energies enroll,
Happier thought than that of Cato
Urges on the deathless soul!
"Up and On!" exclaims the Savior,
"Work, oh work while called to-day,
Knowing that the night is hast'ning
Dark across your onward way!"

"Up and On!" the angels whisper,
As their courses they pursue,
Feeling that the bliss of glory
Lies in glory's work they do!
"Up and On!" for like the angels,
Scripture says we are to be,
Learn their task and do their labor
For a long eternity!

"Up and On!" to get the Bible
Beaming in the swelling heart,
Practising its nobler language
As we do the nobler part!
"Up and On!" to help the wretched
As that Bible bids us aid,
As the Christ the poor once favored,
First to them his works displayed!"

"Up and On!" with stern endeavor,
Studious to perceive the right,
For each thought shall live forever
Growing to supreme delight!
"Up and On!" to put the thinking
Glorious into glorious deed,
Spurn the proud and raise the sinking,
Day by day to win the meed!

"Up and On!" be ever learning,
Rising to the sun of truth,
Like the eagle, but to scatter
Rays along the world's broad path!
"Up and On!" like Moses shining,
Coming from the mount to men,
Knowing that your work is holy,
Help to unloose each chain.

"Up and On!" through life unceasing,
Life at longest is but brief,
And that is much the longest
When we spend the most relief!
"Up and On!" as Death is coming—
Death can ne'er such souls destroy—
Live a double life—the present
And the future life of joy!

Lancaster, Ohio.

For the Boston Recorder.

## "RESURGEMUS."

Yes, we shall rise, the mighty God
Whose word shall e'er remain,
Gave to our souls the lively hope,
That we shall rise again.

Though earth may hide 'neath deepest clod,
Or deepest sea contain
This mortal form, yet God hath said
That we shall rise again.

And though this frame when turned to dust,
In smallest atoms fly,
From east to west, from north to south,
And there forgotten lie,

Yet that great power whose mighty word
Created man at first,
Can bid those distant parts to fly,
And meet its kindred dust.

Oh mighty God, thou power supreme,
Direct my thoughts to thee;
That when the last great note shall sound,
I may remembered be. E. D.

Dorchester Village.

## "ALL RIGHT."

The tradesman will tell you his wares are so fine,
And he takes but five shillings for what is worth nine
He advises his customers, quite as their friend,
On goods so good-cheap very freely to spend;
His words are so nice
That they take his advice,
And for all they purchase they only pay thrice;
He sees them depart with a bow so polite,
And pockets their money, and thinks it—*All Right.*

The lawyer so wily will push on your plea,
But for ev'ry new motion expects a big fee;
He bids you have courage, nor heed how you bleed,
For, if you but pay well, you're sure to succeed:
Long, long the delay,
But at length comes the day
When to all your great hopes the wise judges say nay;
You're left just enough to pay off Master Bite,
Who receipts your last doit with an easy "*All Right!*"

You're ill, and the doctor attends at your call,
Feels your pulse, and looks grave, but says nothing at all;
You think him so knowing—he's only demure—
And expect every day he will bring you a cure:
He tries all his skill
With blister and pill,
But it all ends in nothing but swelling his bill;
At last you march off, like a poor mortal wight,
And he slams to the door of your hearse with—"*All Right!*"

The man who has thousands on thousands in store,
And still ev'ry year adds a few thousands more,
Who feasts in a palace, from plate, ev'ry day,
With the world all around him so pleasant and gay—
He sees his poor neighbor
Oppressed with his labor,
So unlike the old days of the pipe and the tabor;
He's perhaps no bad fellow, but still to his sight
The arrangement seems perfect—his cry is "*All Right!*"

If we look round the world, I think we shall see
That many are much in the same way as he;
Give them all that they wish for, concede every claim,
And what hope to others will ne'er trouble them:
They wish ill to none,
But then there is one
On whose fortunes exclusive their thoughts ever run;
When that one is served, they look round with delight,
And, though friends may be sinking, their cry is—"*All Right!*"

In short, with all human the rule must still hold—
Let a gamester, for instance, have honors and gold;
Give a lady that handsomest, handiest squire,
Whom all other ladies must praise and admire;
Or give to a child
A platter well fill'd,
While others are starving and crying like wild:
Each fortunate elf will be satisfied quite
With the course of events, and declare it—*All Right!*

# The Family Circle.

## BE IN EARNEST.

Sophy Davis was a pretty little girl about eight years of age. She attended Sabbath School, and had for a teacher an amiable young lady who was fond of children. Miss Adams took a great deal of pains with Sophy and tried to induce her to learn her lessons and keep up with her class. Sometimes she would explain them to her on a week day, and try to excite her interest, and offer her little rewards. She labored more with her than with all the rest of the class, but notwithstanding this, Sophy was always behind hand. She either would not learn her lesson at all, or she would have but a part of it.

Her mother was faithful also; she would call her in at such a time every Saturday afternoon and give her her Bible. Sophy would generally sit down on the board step in the front entry where it was still, and think she was going to learn very fast.—She would read over the verses, and then stop and think about something else, about her dolls and her play, and then read another verse and then fall into a deep study about some new dress which she meant to wear the next day. Sophy was not in earnest when she studied her Sabbath lesson, and that is why she never had it.

One morning she went to school with a bright happy face, and a new bonnet on, trimmed with blue ribbon, but alas, without any lesson! She couldn't repeat even one verse, and the lesson given was six verses. Miss Adams looked very grave, but said nothing. On the Sabbath morning the superintendent took Sophy and led her into another class, where were little girls much younger than herself, and who had to commit but three verses. She felt very much mortified, and told her mother of it in tears.

"My dear Sophy," said her mother, "I will tell you what you must do. Ascertain what the lessons are in Miss Adams' class, and go to work in earnest and learn them, then they will not put you back, if they see you can keep up. Sophy followed her mother's good advice. The next Saturday afternoon she took her Bible and began to study "in earnest," as her mother said. That afternoon she attended to nothing else. She let her dolls, and her work, and her play, and her dress all go, and learned the six verses thoroughly. She did this for two or three Sabbaths in succession, and then the superintendent with a smile led her back again to Miss Adams' class, who was very glad to receive her.

Sophy has not since been behind hand. She has discovered that she could learn, and that all she needed was to be in earnest about her lessons. From this time she rose rapidly, and soon went into higher classes still. She became also more interested in her Sabbath school.

Thus Sophy found out a valuable secret, that to do a thing well, we must be in earnest about it; and to be interested in it, we must do it well.

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STRIVE TO GO BEYOND.—Let no man who is endowed with perseverance despair on account of the lowness of his birth; let no state, however small its beginning, despond of rising above its mean original! The dominion of the world (obtained by Rome,) was not a scheme planned beforehand; it resulted from the judicious employment of contingencies.—*Von Muller.*

# Miscellaneous.

## ENGLAND.

From the report in the Journal of R. W. Emerson's Lecture before the Mercantile Library Association, on England, we take the following statements, which afford a glimpse of English men and manners.

The shortest distance between Boston and Liverpool is 2850 miles, and it is this course that the steamers take. But a ship usually makes the distance 3000 or more miles.—The masters carry everything that the ship will bear, studding-sails alow and aloft, and by the straightest steering endeavor not to lose a rod of the sailing distance. In one week a ship made 1467 miles.

Mr. Emerson spoke of the phosphorescent light so often observed at sea, and which is so bright at times as to enable a person to read by it. The little animals which cause this light, when taken from the water, the mate assured him, were shaped like Carolina potatoes. A taste for sea life Mr. Emerson declares like the taste for olives and tomatoes.

The lecturer next spoke of the party which were his fellow cabin passengers; he said it was called an interesting one, perhaps for no better reason than that it included nine children; but these served to amuse an idle hour. The cabin was furnished with the railroad literatures of the day; Dumas, Dickens, Sue, &c. In due time, 15 days according to the captain, but 16 according to Mr. Emerson, the ship was off the Irish coast and then how English every thing was.

The lecturer now came to his theme and proceeded to point out what were the elements of that power which the English now hold, and have held for centuries. After looking at her manufactures, scattered all over the land, her commerce, her agriculture, her arts, and witnessing the stupendous results which have been wrought out, one is convinced that if he would see the best development of common sense, (the standard sense) he must go to England to witness it. The land, in every part so like a garden, shows the triumph of labor; the fields look as if finished with the pencil, not the plough. Every arable spot has been cultivated, and everything turned to the best possible use. England, indeed, is a huge mill, a grand hotel, where everything is provided to one's mind. On the railroad we ride twice as fast, and with one half the shaking, than we do upon our roads. All England is a machine, everybody moves on a railway—an Englishman ever touches the ground. England has the best working climate in the world; it is never hot or cold; their winter days are like our November days in the early part of the month. The only drawback which Mr. Emerson mentioned was the dark grey color of the sky, which renders day and night too nearly alike, and makes it painful at times to read and write; to this must be added the dark, dense smoke of many of the manufacturing towns, this smoke pervading and completely enveloping, at times, every surrounding object.

England has all the materials for a working country—iron, coal, &c., excepting wood, so that it is estimated that not more than 3 or 4 per cent. of the population is idle.

The Englishman enjoys great health and vigor of body. They are larger than Americans. One hundred Englishmen taken at random would probably weigh one quarter more than the same number of Americans selected in the same manner, and yet the skeleton is said not to weigh more. The Englishman is round, plump, sound, and full, and presents a stout, respectable, and good fatherly figure. The women even have thickset forms and seldom a tall, spare Englishman is seen. The figures of the days of chivalry carved in stone, some of them 900 years old, which adorn the churches all over England, present the same types which characterize the present race. Enjoying vigorous health, they last well, and their animal powers are perfectly developed. They are great eaters and claim that a good supply of food is absolutely necessary to health. They have more constitutional energy and vigor than we have. Like their horses they have mettle and bottom. *Pluck* is the National characteristic—the cabman, the porter, the noblemen, the Bishop, and even the women have it; the press runs over with it.—An Englishman speaks with his whole body—his elocution is stomachy—an American's is labial. He may growl at the petty annoyances of a hotel, but he has abundance of self command. But the "axes of his eyes are united to his back bone, and only move with his trunk." Whoever else may fail the Englishman will not. He has existed for a thousand years and will continue to exist as his character possesses as much energy as ever.

London and England now are in full growth. Birkinhead, opposite Liverpool, grows as fast as South Boston, or Brooklyn opposite New York. London is enlarging at an alarming rate, even to the swallowing up of Middlesex. The British Museum is not yet arranged; London University is growing as rapidly as one of our mushroom Western Colleges. Every thing in England betokens life. To be sure the Englishman does not build castles and abbeys, but what the nineteenth century demands he builds, docks, wharves, warehouses, &c., without number. The land and climate are favorable to the production and preservation of good men.—Mr. Emerson said that in his addresses while in England, he had been accustomed to erase those passages which he had written and spoken so often here touching the feeble and sickly aspect of poor mortals, such an effect had the fine physique of the Englishman produced upon him. In all that the Englishman does, even to the noise of clearing his throat, he gives evidence of strength. It is not the land for faint hearts.

One thing is very noticeable among the people, and this is, their total neglect of each other. Each man shaves, dresses, eats, walks, and runs just as he pleases, and his neighbor pays no attention to him, so long as he is not interfered with; and this is not because Englishmen are trained to neglect, but because each man is trained to mind his own business.

It would be an act of great rudeness to speak without an introduction. An Englishman's name handed to you on a card is viewed as an act of friendship. It is no wonder that this rigor astonishes the Frenchmen, who make the English a subject for constant raillery.

It is very certain that the Englishman has so much confidence in the power of his nation, that he cares very little about any other. Swedenborg, who visited England frequently during the last century, and an Italian author, who wrote in 1500, were both quoted in this connection. The Englishman is handsome, and has always been so. If a handsome foreigner comes among them the people declare it is a pity that he is not an Englishman.—This arrogance is his birthright. High praise is to tell you it is "so English" in character; and the highest praise is to say to an acquaintance, "I should not know you from an Englishman." Now this pride is admirable in some respects.

The English surpass all others in general culture—none are so harmoniously developed. They are quick to perceive any meanness in an individual.

The steady balance of the qualities of their nature is the great secret of their success.—Steadiness is their great characteristic.—Cromwell afforded an admirable example of an Englishman. One Wil-Wickham endowed a school at Winchester, and created livings forever for 70 scholars. He also created 70 livings for fellows at College.

When Mr. Emerson was in England he visited the College, and was informed that the livings still maintain the 70 fellows, and this after 500 years have rolled away. A Hospital was endowed at St. Cross centuries ago, provision being made that any wayfarer who asked should be provided with a pot of beer and a piece of bread. Mr. Emerson as he passed the hospital on his way from Stonehenge, asked and received his pot of beer and piece of bread without charge, and this when the founder had been dead 700 years.

The Duke of Wellington, who stands as a type of the nation, is a monument of steadiness, honesty and veracity. Their leather lies in the vat seven years. At Rogers's cutlery establishment the lecturer was informed that there was no luck about steel—out of a thousand knife blades there would be no difference. The characteristic of all their work is, that no more should be attempted than can be done.

The American has more versatility, and more apprehensiveness, perhaps, but looks to the future; the Englishman looks to the past. The English, the lecturer pronounced to be good men who feared God, and whose regard for truth and honesty was conspicuous in all classes, from the Chartist to the Duke. A merchant for thirty years in London, but who was born in this country, told Mr. Emerson that he had never once been cheated in all that time.

A proper introduction will secure the kindest and most liberal hospitality from the people. The nation though brave, is quiet and peaceable. With 1200 young men, the very flower of the aristocracy, at Oxford, there is never a duel; with 1700 at Cambridge, the same may be said.

## ALMOST BURIED ALIVE.

It is difficult to conceive of a condition more trying and alarming, or more suited to fill the mind with dread and horror, than the idea of being buried alive. The late eminent and most worthy Doddridge was once very near meeting that dreadful fate of being buried alive; and what made it worse, with a perfect consciousness of all that was passing.

He was supposed to be dead, having fallen into a state exactly resembling death, so far as the body is concerned. His pulse and respiration ceased, his limbs became rigid, his face assumed the sharp outline characteristic of death, and he remained in this condition until all the family, physicians, and friends, (all but one,) supposed his spirit had passed. That one was Mrs. Doddridge; her love refused to despair, and she continued to use remedy after remedy to restore animation; finally she poured a spoonful of brandy down his throat, and the powerful stimulus almost immediately dissolved the trance, and restored Mr. Doddridge to the command of his limbs, and to many years of distinguished usefulness. But for it, he had to all probability been buried alive, for the weather was warm, and he already shrouded for his last abode.

He used to relate, with thrilling effect, his sensations during the time of his supposed death. He could not stir a little finger to give notice of his being alive, but his sense of hearing remained perfect, and his mind collected. He heard the fact of his being dead announced, and the outbursts of grief that followed, the directions for shrouding him, and the usual preparations in the chamber of death! Desperate, but vain as desperate, were his efforts to give some token of life—not a muscle could he move. Even despair, and the immediate presence of a fate so appalling, could not rouse his body to perform the slightest of its functions. At last he heard Mrs. Doddridge call for the brandy, with a delight and rapture of love for her which the horrors of his situation may easily explain. He felt that he was saved, and he was saved.

## LOST SILVER MINES.

*From the memoir of a tour through Northern Mexico, in connection with Col. Doniphan's expedition, by Dr. Wislizenus, a German, printed by the order of the Senate.*

About 100 miles southeast of Santa Fe, are some extensive salt lakes or salinas, from which all the salt used in New Mexico is procured. Not far from these salinas are the ruins of an old city, which, as is reported, was once large and wealthy, with rich mines, the produce of which was sent annually to Spain.

"At one season when they were making extraordinary preparations for transporting the precious metals, the Indians attacked them;—whereupon the miners buried their treasures, worth 50 millions, and left the city altogether; but they were all killed except two, who went to Mexico, giving the particulars of the affair and soliciting aid to return. But the distance being so great and the Indians so numerous, nobody would advance, and the thing was dropped. One of the two went to New Orleans, then under the dominion of Spain, raised 500 men, and started by way of the Sabine, but were never heard of afterwards. So far the report. Within the last few years, several Americans and Frenchmen have visited the place, and although they have not found the treasure, they certify at least to the existence of an acqueduct about 10 miles in length, to the still standing walls of several churches, the sculptures of the Spanish Coat of Arms, and to many spacious pits supposed to be silver mines. It was, no doubt, a Spanish mining town, and it is not unlikely, that it was destroyed, in a successful insurrection of the Indians in 1680."

# Agricultural.

## FARM WORK FOR JANUARY.

This is the time to make settlements, and adjust accounts with neighbors and with all people who have dealt with us. Farmers cannot afford to give long credits; mechanics must have their pay; professional men cannot live on fame alone; and no class of people can honestly rest with unsettled accounts standing in stereotyped form against them.

Settle up and strike the balance annually, while you retain a recollection of services rendered, and of obligations unadjusted, while you have leisure to examine books of account, and when all methodical and correct people expect a settlement.

It is better policy, and it is more fair, in retailers of goods and in professional men, to present their bills seasonably, than to let accounts run till their amount amazes an interested beholder. The credit system is much abused by too many of us. Long credits are ruinous on every hand, the day laborer must be soon paid or he must suffer. All creditors are injured by long delays, and debtors are corrupted by too great indulgence. Let all consider how much time is lost by hunting for stray debtors. From ten to twenty per cent. is often thrown away in attempts to collect of debtors who are able to pay.

Some one in each village or town should set the ball in motion. One dollar properly moved about may pass through twenty hands and pay twenty debts in a single day. Let the men of capital begin and pay off promptly his laborers, then his laborers will have the means of doing the same. The rich should not wait for the poor to commence this business. It is dishonest in men of property to delay paying laborers who are in need of all they earn as soon as the work is done. Pay them promptly, and enable them to pay others.

Much may be done in January besides settling accounts. Wood may be hauled and cut up; threshing may be finished, and farm stock must be fed. Neat cattle should be fed little and often, and their beds should be dry. Fatting hogs want a variety of food, and a little brimstone in addition. They love charcoal too, but never eat tobacco, or take snuff, when they can have anything else.

We have a prospect of snow enough for good sledding. This enables us to go to distant woodlots and bring home the sturdy oaks and walnuts. The rocks are hidden, and the uneven paths are out of sight. Hurrah for a jaunt two or three miles from home with the old oxen and old mare for the extremes of the team, and two or three pairs of steers to fill up between them. With a good team and good sledding, wood enough may be hauled in one week to supply a family through the year.

When the weather is not very cold, gravel may be carried in sleds upon soft meadows. It often happens that snows fall before the ground is much frozen, and when it is covered well it remains unfrozen till the snow is gone. Then you find an excellent opportunity to dig gravel from knolls and cover an adjacent bog meadow.

If the meadow is an old one, and your object is to bury all the wild grasses, drop your gravel in heaps, as much as a whole cartload in a place, and let it lie in heaps till August next. Then spread it in such a manner that the whole surface may be covered and the wild grass killed. But little will be needed to be left where the heaps lie, for the sward will be found rotten and the grasses converted to manure.

But if your meadow has been subdued, and your good grasses introduced, you can spread your gravel directly from the sled, and let it mingle with the snow. Sand is often used where gravel is not handy, but sand is not worth half so much as the gravel, either to subdue a new meadow, or to aid an old one. When the natural soil of the meadow is light, dry, and puffy, as we sometimes find it, loam from the highland with a considerable mixture of clay is the best article to be carried on.

Good judgment, purchased by long experience, under various trials, is important to every one who would manage in the best mode. It is found by men who have made many experiments, and watched closely, that twenty-five per cent. of our very best soils consists of clay, the remainder is sand and the vegetable matter that has been formed on the soil or driven on to it from other places.

Much of our Massachusetts soil is deficient in clay; some of it containing less than ten per cent. This is too porous to retain either manure or moisture, and nothing improves the texture of such lands so much as clay. Sand and clay are the main bases of all soils, and when we mix these two in due proportion we have nothing wanting but the vegetable matter to produce good harvests. Manures applied to soils of such proportions, produce their greatest effects, and operate for the longest term.

*Ploughman.*


## Church Psalmody.

A COLLECTION of Psalms and Hymns, adapted to Public Worship. Selected from Dr. Watts and other Authors. By Lowell Mason and David Greene.

In respect to variety, the Church Psalmody is extensive and complete. There is a range of topics comprehended, from which pieces may be selected suited to every variety of circumstances and occasions occurring in connection with christian experience, revivals of religion, the enterprises of christian benevolence, and the general interests of the church.

This book has been highly recommended by a large number of clergymen, and has been adopted by a great number of churches in different parts of the country.

A new and extended Index has been added to the pulpit edition. The work is published in three sizes, 12mo, 18mo and 32mo, and is well printed and strongly bound.

☞ Churches supplied on favorable terms.

Published and for sale by T. R. MARVIN, 24 Congress street, Boston. Aug 25

## Woodworth's Youth's Cabinet.

NEW VOLUME—AGENTS WANTED.

THE January or holiday number of this Magazine for Young People, being the first of a new volume, is now ready for delivery. It is the most splendid number ever published, containing the richest and most varied table of contents, printed on new type, and embellished with a steel vignette—"The Pet Fawn" engraved at a cost of two hundred dollars, besides upwards of twenty beautiful wood engravings. The publisher is determined that the Youth's Cabinet shall maintain its position as *the best work of its class in America.* The price is the same as heretofore—yearly subscription, $1; single copies of the holiday number, 12 1-2 cents; bound volumes $1.25. Send on your orders. Money can be forwarded by mail, *at the risk of the publisher.*

☞ *Now is the time for Agents.* One hundred gentlemen, in addition to those now in our employ, are wanted, to act as Agents in different parts of the Union, to canvass for subscribers, and dispose of the bound volumes, of which there are now complete, in elegant binding. These books are in great demand. The present is the most favorable season for the agency. Terms which cannot fail to secure a very handsome income, are offered to those who furnish reliable testimonials as to character and ability. A capital of $20 will be desirable. Clergymen without charge, and students for the ministry, can make this a lucrative agency, as well as one of great usefulness. Specimens (gratis) and full particulars as to the agency will be sent, on application post paid, to

D. A. WOODWORTH, Publisher, 135 Nassau street, New York.

Dec. 22. [illegible]

## Christmas and New Year's Presents.

NO. 139 WASHINGTON STREET

*SIGN OF THE ORIGINAL GOLDEN COMB.*

THE subscribers offer for sale the largest and most complete assortment of Fancy and Useful Articles, to be found in the city—embracing selections of French, English and American manufacture, well adapted for presents for the coming anniversary holidays. In addition to our usual stock we are constantly receiving a large variety of beautiful goods, comprising many rich and elegant articles, selected expressly for our retail sales at this time.

Purchasers of articles intended to be presented to Ladies, Gentlemen or Children are assured that in our extensive stock, embracing many rich and beautiful specimens of handiwork, something may be found well adapted to each taste and want.

A catalogue of our numerous articles has been published, and can be obtained at the store.

Every article will be offered at much less than the usual prices and goods will be sent to any part of the city free of expense.

J. L. BATES & A. S. JORDAN, 139 Washington street.

Dec. 15.

## Dickinson Printing House.

DAMRELL & MOORE, (successors to S. N. Dickinson) have removed their Printing Establishment to No. 16 Devonshire street, (a short distance from the Old State House,) and are prepared to publish at short notice, Sermons, Pamphlets, Church Covenants, Reports of Benevolent Societies, School Committees, &c.

Their type is entirely new, and it is the determination of D. & M. that the high reputation of this establishment for promptness and neatness of mechanical execution shall still be maintained. They solicit the patronage of the old friends of the establishment, and would invite all who may wish printing done to give them a call. Dec. [illegible]

ORIGINAL THOUGHTS on various passages of Scripture, being the substance of Sermons preached by the late Rev. Richard Cecil, A. M., never before published.

For sale by CROCKER & BREWSTER, 47 Washington street. Jan. 5.

## What I Saw in California.

BEING the Journal of a Tour in 1847, by Edward Bryant, late Alcalde of St. Francisco.

For sale by CROCKER & BREWSTER, 47 Washington street. Jan. 5.

## Plan of Salvation.

PHILOSOPHY of the Plan of Salvation, a Book for the Times, by an American citizen, with an Introductory Essay, by Rev. C. E. Stowe. Eighth thousand.

"This is a work of decided value and ability. The writer states that it was written in the form of letters to a skeptical friend, explaining the grounds on which the author had renounced his former skepticism and embraced the doctrines of christianity. We commend it to general attention."—*N. Y. Tribune.*

New edition just published and for sale by B. PERKINS & CO., 100 Washington street. Jan. 5.

## New Books.

OUR Cousins in Ohio, by Mary Howitt, from the diary of an American Mother.

History of Alexander the Great, by Jacob Abbott, illustrated.

Gambling in its infancy and progress, or a dissuasive to the young against games of chance, by J. H. Green.

Sermons by the late W. B. O. Peabody, with a memoir by his brother.

Just published and for sale by B. PERKINS & CO., 100 Washington street. Jan. 5.

## Massachusetts Bible Society.

THE Depository of the Massachusetts Bible Society has been removed to

15 CORNHILL,

where Bibles and Testaments of all the varieties published by the *American Bible Society*, in Plain and Ornamental Bindings, and for sale in quantities, or at retail.

Dec. 29. 6t. S. T. FARWELL, Agent.

## Church and Parlor Organs

MANUFACTURED by HOLBROOK & WARE, East Medway Mass., who continue to carry on said business. Societies who are desirous of purchasing Organs, are invited to call. We do not hesitate to say, that from long experience in said business—by patronage already received, and living where labor is less than in the city, we do say—that Organs can be built so reasonable as to induce people to continue to patronize us.

*East Medway, Nov. 24, 1848.* y.

## Books and Fancy Articles for Presents.

TAPPAN, WHITTEMORE & MASON, 114 Washington street, have on hand, and are selling at low prices, a great assortment of Annuals, Illustrated Works, Juveniles, Toys, etc.

Also, a great variety of Fancy Articles, and Fancy Stationery.

Also, Bibles and Prayer Books, a good assortment. Some beautiful London Bibles, selling as low as 37 cents.

Among their assortment may be found the following:
Gems of the Seasons.
Leaflets of Memory.
Sacred Tableaux.
Women of the Scriptures.
Beauties of Sacred Literature.
Rose of Sharon.
Mrs. Hemans's Poems.
Scott's Poetical Works.
Campbell's Poems, etc., etc.

Dec. 29. 114 Washington street.

## Popular School Books.

J. H. MATHER & CO., Hartford, Ct., invite the attention of teachers, school book committees, and the trade generally, to the following valuable works:—

MITCHELL'S REVISED SERIES OF OUTLINE MAPS, the oldest and most approved Outlines in use. Price including Key and Portfolio, $8.00

MANUAL OF GEOGRAPHY and KEY to the Outlines, containing miniature Outlines, Maps and Pronouncing glossary and forming a complete Geography on the outline system. Although just issued, it is rapidly coming into use.

WINCHESTER'S SERIES OF WRITINGS, and system of BOOK-KEEPING, by Single and Double Entry. Both Writings and Book-keeping need only to be used to be liked.

NEW ANTHEM BOOK.

Teachers of Music and Choirs are invited to examine TAYLOR'S CHORAL ANTHEMS, the first No. of which is now published and offered for sale by J. H. MATHER & CO., Hartford, Ct.

For sale in Boston, by W. J. REYNOLDS & CO.

Dec. 22. 6w.

## Vegetable Pulmonary Balsam.

WITH entire confidence the VEGETABLE PULMONARY BALSAM is offered to the public as one of the safest, best, and most approved remedies that can be found for COUGHS, COLDS and CONSUMPTION, Asthma, Phthisic, Spitting of Blood, Whooping Cough, and all Pulmonary Affections and Diseases of the Lungs. It has been tested by the experience and observations of thousands for upwards of twenty years past, is extensively used and recommended by eminent physicians in their regular practice, and has become a standard family medicine. Those in want will find it a truly excellent article. Be sure and get the Vegetable Pulmonary Balsam, signed Wm. Jno's Cutler, as there are many counterfeits and imitations.

Sold by Apothecaries and Country Merchants generally. Price 50 cents. 6m. Nov. 24.

## EXCHANGE EATING ROOMS,

Post Office Avenue,

Leading from Congress Street to the Post Office, BOSTON.

Gentlemen can be accommodated with the best that the market affords at any hour of the day, at moderate prices, in a style unsurpassed in any Establishment in the city.

Breakfast from 6½ to 9 o'clock. Dinner from 12 to 3 o'clock. Supper from 5 to 7 P. M.

Hot Coffee, Tea and Cocoa from 6½ A. M. to 7 P. M.

April 8 y G. C. LYMAN.

## Piano Forte Manufactory.

THE subscribers having removed from their old stand 402 and 406 Washington street, (where they have been located for about twenty years) to their new building on the adjoining estate, entrance to Warerooms No. 400, invite their patrons and friends to call.

During the past year they have received from the patent office of the United States two new patents for improvements which they have introduced in their grand and square piano fortes, besides having the exclusive right for this section of country, of manufacturing Coleman's Patent Æolian Attachment, which continues to receive unqualified commendation from those who have tested its merits.

With all these improvements, and their increased facilities for manufacturing they feel confident they can furnish as good instruments as can be found in any other manufactory in the world and will warrant every instrument sold by them of their manufacture to give entire satisfaction or refund the purchase money.

*Boston, January 28, 1848.* T. GILBERT & CO. 12m.

## Kitchen & Henderson's HAIR PRESERVATIVE.

THIS article has already received the approval of many who have tested its virtues, and its inventors feel safe in the assertion that in no case has it failed of promoting the growth and beauty of the hair, preventing it in all cases where it is used properly, from falling off.

The Preservative, when properly used, will remove from the head everything tending to prevent healthy action about the hair, and a most agreeable sensation is caused by its thorough application. While a rich gloss is imparted to the hair, it is left free of that oily, unpleasant feeling which in most washes of the kind is so great an objection.

To ladies, therefore, as well as gentlemen, it is a useful and desirable article.

Manufactured and for sale by KITCHEN & HENDERSON, No. 41 Congress street. y Jan. 26.

## Improved Ventilating Hot-Air Furnace,

FOR HEATING CHURCHES, DWELLINGS, SCHOOL-HOUSES, STORES, AND PUBLIC BUILDINGS.

HAVING recently constructed, tried, and proved a new and powerful Ventilating Hot Air Furnace, on an entirely new principle, we are now prepared to furnish Builders, or Contractors, an article equal, if not superior, to any ever before offered, and on as reasonable terms. The heat being so generated and applied as to require the consumption of but a small quantity of fuel to diffuse throughout the apartment a mild and genial temperature, free from all gases, or the unpleasant smells arising from the air coming in contact with the overheated iron. It is simple in construction, easily managed and durable in all its parts.

Purchasers are respectfully invited to call and examine for themselves at Nos. 19, 20, 22 North Market street, where can be found an extensive assortment of Cooking, Parlor and Office Stoves of the most approved patterns in use for sale wholesale and retail.

June 2. eop.tf. D. PROUTY & CO.

## CARPETS.

THE SUBSCRIBER is now receiving a large stock of new Carpeting for the

FALL TRADE,

Embracing a great variety of styles and Prices, in Ingrain, Three-Ply, Brussels, Tapestry, and Stair Carpeting and Rods, Rocking, Mats and Mats.

WINDOW SHADES AND FIXTURES.

Table Oil Cloths and Canvass Carpets, of all widths, some very old, suitable for Offices and Hotels, all of which will be sold low at Wholesale and Retail. Purchasers are invited to call and examine.

WILLIAM P. TENNEY, Corner of Hanover, Blackstone, Salem, and Endicott Streets.

Sept. 22.

## Organs

OF any size, and of a perfection of mechanism and tone, UNSURPASSED by any built in this country, furnished at short notice, and upon LIBERAL TERMS. We refer with others, to the celebrated organ in Rev. Dr. Beecher's Church, Boston. Professional reference of the first authority.

April 15 SIMMONS & McINTIRE, 67 & 69 Causeway St., Boston.

## A. R. CAMPBELL'S TEMPERANCE EATING ROOMS,

NOS. 7 & 8 WILSON'S LANE....BOSTON.

Meals served up at all hours of the day—Sundays excepted. Ladies can visit these rooms, in company with Gentlemen, with perfect propriety, as such is the custom of the place. ly March 13

## ABEL BAKER

WOULD inform his friends, customers and the public generally, that he is now constantly receiving, from a manufactory in an adjoining town, Gentlemen's Boots, Shoes and Pumps of all sizes, upon his highly approved style, at the lowest prices. Their patronage is respectfully solicited, at No. 1 Water street. May 19.

## Removal and Copartnership.

THE Subscribers have removed from their late places of business to 26 Washington street, up stairs; and have formed a copartnership to carry on the business of Merchant Tailors. They will be happy to wait upon their former customers and friends at their new place of business.

E. P. FISK. tf. I. CUSHING. Feb. 4. 1848.

## Slates for School Rooms, instead of Black Boards.

THESE SLATES have been recently tried, approved and recommended by the public school authorities, and are now being placed in all the newly erected school houses in the city. A large supply just received and for sale by

A. WILBUR, 79 Cornhill, or 29 Green street.

Dec. 29. tf.

## Imbeciles and Idiots.

THE subscriber has opened an Institution, for the Education of Imbeciles and Idiots, on the plan of M. Seguin, in Paris.

The location is healthy—the buildings have been fitted up with special reference to the purpose and every facility is furnished for bathing and exercise.

For particulars as to modes of instruction, terms, references, &c., apply to

Dec. 29. 3m DR. H. B. WILBUR Barre, Mass.

## HENRY F. PARKER,

WHOLESALE AND RETAIL DEALER IN

Furniture, Feathers, Mattresses, Looking Glasses, &c. &c.,

38 BLACKSTONE, CORNER OF ANN ST.

All of which will be sold at the lowest prices for cash. Merchants from the country will please call and examine my stock, and see the very low prices before making their purchases elsewhere.

☞ Particular attention paid to packing.

6m. Oct "

## PIANO FORTES



AT A GREAT DISCOUNT.

THE subscriber in consequence of new arrangements in his business will sell his stock of *Piano Fortes* on hand at

GREAT DISCOUNT FROM REGULAR PRICES.

All in want of Instruments will do well to improve the opportunity to purchase. All Instruments will be warranted to give perfect satisfaction.

STEPHEN W. MARSH

PIANO FORTE MAKER AND MUSIC DEALER, No. 5 Adams House,

May 19. BOSTON.

## SCHOOL BOOKS.

THE attention of SUPERINTENDENTS, SCHOOL COMMITTEES, TEACHERS, and others interested in Education, is requested to the following series of Books, viz:

WORCESTER'S PRIMER, or First Book, 72 pages, 18mo.

WORCESTER'S SECOND BOOK for Reading and Spelling, 108 pages, 18mo.

WORCESTER'S INTRODUCTION TO THIRD BOOK, with Rules and Instructions, 264 pages, 18mo.

WORCESTER'S THIRD BOOK, for Reading and Spelling, with Rules and Instructions for avoiding common errors, 288 pages, 12mo.

WORCESTER'S FOURTH BOOK, for Reading, with Rules and Instructions, by Rev. Samuel Worcester, 436 pages, 12mo.

The above form a complete series of Reading Books, which are not surpassed by any other works for this purpose now before the public. The series has recently been enlarged and improved, by the insertion of a course of lessons in Enunciation and Articulation, in each book of the series, adapted to the capacity of the scholar for whose use the several works are intended, prepared by Mr. Wm. Russell, a distinguished teacher of Elocution. The prominent characteristics of the series are as follows, viz:

*Excellence of Selections*, both in gradation and character, pastoral and useful subjects together with descriptions of natural scenery and objects, tending to promote a fondness of agricultural life, being chosen, rather than those of a warlike spirit.

They are designed to make Reading a *Study*, and also to make *Enunciation* an important part of learning to read.

Rules for good reading, adapted to each lesson, and a list of errors to be avoided, together with a spelling lesson, of words selected from the reading lesson.

They are prepared by a practical and intelligent country teacher, and are consequently better adapted than most others to the use of country schools.

Testimony from teachers, who have used the book, uniformly favorable—one of whom says, "that his scholars learn more in one month's use of this series than in thrice the time from any other." Numerous recommendations have been received by the publishers, but as we rely upon the merits of the books only, we request for them a candid examination.

The books are printed on good paper, substantially bound, and are furnished at as low rates as any of the less meritorious works. They are in extensive use in nearly all parts of the United States.

EMERSON'S SPELLING BOOKS.

Emerson's National Spelling Book and Pronouncing Tutor, on an improved plan, with Reading Lessons. One Hundred and Sixtieth edition.

Introduction to the above, for younger scholars, by the same. These works are highly recommended by teachers and others; are used in the Boston Public Schools, and also extensively in the various schools in the United States.

PARLEY'S SCHOOL HISTORIES.

Parley's First Book of History. Parley's Second Book of History. Parley's Third Book of History. Parley's Arithmetic. Parley's Book of the United States.

The histories contain Maps and Engravings, and being in general use in the Schools and Academies in our country, may be considered as standard books for the instruction of youth in History. The First and Second Books are brought down to the present time.

EMERSON'S ARITHMETIC, (IN THREE PARTS.)

Part 1, contains Easy Lessons for Beginners. Part 2, contains Lessons for all Scholars. Part 3, contains the higher operations. Key to Parts 2 and 3. Questions to Part 3.

This series of Arithmetics is in use in the Schools of New York, Philadelphia, and Boston, and in other institutions where the modern improvements are adopted.

BAILEY'S ALGEBRA.

Bailey's First Lessons in Algebra, for Academies and Common Schools. Key to the above, for Teachers.

The above Algebra is on the inductive plan, and is designed for those who are not versed in the science. It is used as a Class Book in the Public Schools of Boston, and in various Schools and Academies of high character in all parts of the United States.

GOODRICH'S UNITED STATES.

Goodrich's History of the United States, adapted to the capacity of Youth. Revised and enlarged from the One Hundredth edition, and brought down to President Tyler's administration. Goodrich's and Emerson's Questions to the above.

The above History of the United States is among the most popular works of the kind. It is in use in the Boston Schools, and has a high and extensive popularity.

WORCESTER'S DICTIONARIES.

Elementary, adapted for use in Schools and Academies containing nearly 3000 more words than any other School Dictionary.

Comprehensive, (Pronouncing and Explanatory), designed for the same, and for general reference.

This Dictionary is recommended by persons of the highest literary merit, as "combining advantages as a Pronouncing Dictionary, superior to all others," and as being "a most comprehensive, correct, and useful compendium."

RUSSELL'S ELOCUTIONARY SERIES.

1. Lessons in Enunciation. 2. Rudiments of Gesture. 3. Exercises in Elocution.

MUSIC BOOKS FOR SCHOOLS.

The Little Songster, an Elementary Singing Book for Primary Schools, by G. J. Webb, President of Handel and Haydn Society, Editor of Mass. Col. Church Music, &c.

The Common School Songster, for advanced learners; by the same. Published under sanction of the Boston Academy of Music.

The Young Lady's Vocal Class Book, designed for families and the higher schools; by the same. Published as above.

The above form a progressive series; for the use of Families and Schools.

MISCELLANEOUS.

Grund's Geometry, Part 1, Plane—Part 2, Solid. Do. to Philosophy. Do. Chemistry. Do. Arithmetic. Do. Algebra.

Sullivan's Class Books, Political, Moral, and Historical. Frost's Grammar. Bossut's French Phrase Book.

Holbrook's Geometry. Abbott's Little Philosopher. Nurse's Penmanship.

Hildreth's United States. Hall's Lectures to Teachers. Blair's Outlines of Chronology. Johnson's and Walker's School Dictionary. The Child's Botany.

In addition to the above, always for sale, at satisfactory prices, a complete assortment of *School, Music, and Miscellaneous Books, Stationery, &c.*

JENKS, PALMER & CO., 131 Washington street, Boston.

tf. July 1, 1848.

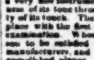
## LYON & POWERS, MERCHANT TAILORS,

HAVE received a full supply of new and desirable Goods adapted to the season.

GEORGE LYON, } No. 58 Washington street,
A. H. POWERS, } (Third door north of State street.)

Sept. 22.

## PREMIUM PIANO FORTES, MANUFACTURED BY HALLETT, DAVIS & CO., 447 WASHINGTON STREET



Extract from the Report of the Worcester County Mechanics' Association of 1848. TWO PIANOS,

by Hallett, Davis & Co., Boston. "One of them was a seven octave piano, and in all essential particulars a very fine instrument. It was distinguished for the evenness of its tone throughout, and for the ease and certainty of its touch. The Committee regard it as worthy of a place with the first three instruments submitted to their examination. Whoever purchases it, will have every reason to be satisfied with it. It does great credit to the manufacturers, and will make glad the fingers of an accomplished player. They pronounce this No. 1.

The other was a six octave piano, and had a pleasant touch and good tone. It must be regarded as a superior instrument. The buyer exhibited a fine ear and a cultivated taste in selecting this for his own use and enjoyment. A peculiarity in both of these pianos is the excellence of the harp pedal. Its name is really indicative of its quality. The Committee do not remember to have heard one that surpasses this. They intend to it was unqualified pleasure."—*Boston Mercantile*

SPECIAL NOTICE.

☞ Our friends and purchasers will take notice that our WAREROOMS are at

☞ No. 447 WASHINGTON STREET ☜

Opposite Essex street, and near the Boylston Market, and that we have no connection with the "new firm of Hallett, Cumston & Allen." Dec. 2.

## IMPROVEMENT IN STOVES.

THE AIR TIGHT MADEIRA PARLOR STOVE, PATENTED OCTOBER, 1845. IMPROVED 1846.

BY means of the improvements combined in this stove the flame and sulphureous gases are again brought in contact with the fire, by which many desirable advantages are secured. The heat is no longer violent, but mild and equable so as to cause the temperature of a Madeira climate to circulate throughout every part of the room, the degree desired being regulated with the precision of clock-work by means of the valve to the smoke-pipe without the possibility of the escape of gas or smoke to pour; that being totally consumed with the smoke and soot arising from combustion, which are the grounds on which the patent is secured.

During damp or chilly mornings and evenings a very small quantity of fuel used in this stove will be found to change the atmosphere throughout the room, while at the same time it is capable of producing during the most severe cold weather, an agreeable Summer atmosphere to the extent of the apartment, and it will be no easy matter to decide which part of the room is warmest accessible in the heat. The fire is kindled with ease, requires but little tending, and if properly looked to will not go out from week to week. A moment's attention on going to bed insures a bright fire in the morning. From one to one and a half tons of coal is sufficient to keep it in operation during the Winter season.

For sale wholesale and retail at the Stove and Furnace Warehouse, 19 and 20 North Market street, Boston.

Sept. 8. eop.tf. D. PROUTY & CO.

## LADIES; YOUR LITTLE CHILDREN CAN BE FITTED OUT

—TO THEIR—

WINTER CLOTHING!

WITH BUT LITTLE TROUBLE AND EXPENSE, BY A VISIT TO

OAK HALL ROTUNDA!

*ADAPTED ESPECIALLY*

FOR THE SALE OF EVERY VARIETY OF

Boys' and Little Children's CLOTHING.

LITTLE GIRLS' OVER SACKS MADE TO ORDER

THE EXTENT OF THIS MAGNIFICENT ESTABLISHMENT, CAN ONLY BE KNOWN BY A VISIT —TO— OAK HALL ROTUNDA!

Jan. 5

## POPULAR TRADE! VERY IMPORTANT TO THE LADIES.

RICHARDSON & CHILDS have received their Large and Extensive Assortment of

AUTUMN GOODS,

Consisting in part, of elegant *French Tissues* for Dresses and Cloaks, with rich SILK and BULLION FRINGES to match.

SPLENDID BLACK DRESS SILKS

from 2-4 to 5-4 wide. Also Rich Changeable and Striped Silks *of the lowest prices.*

We have just received one case fashionable shades for ALPACCAS at the low price of 25 cents per yard. Also GRANDILLA PLAIDS, (a new article) 25 cents per yard.

Ladies in pursuit of SHAWLS must not fail to examine our Large and truly Magnificent assortment. Large and splendid LONG PLAID SHAWLS, measuring 4 yards in length; an almost endless variety.

Also, Elegant ALL WOOL

LONG CASHMERE AND SQUARE SHAWLS from $7.50 to $30.00.

CHILDREN'S SHAWLS.

Our

HOUSEKEEPING DEPARTMENT,

is, as usual stocked with all the goods embraced in the Housekeeper's Catalogue. BLANKETS (a magnificent assortment) QUILTS, DIAPERS, Flannels, Crash, LINEN SHEETINGS, Hosiery, French, Scotch and American Prints, Patches, Gala Plaids for Children's wear.

Broadcloths, Coatings, Cashmeres, Vestings, &c., &c. at the

LOWEST STANDARD BOSTON PRICES

Merchants from the country are invited to select from our

WHOLESALE ROOMS

where they will find all goods at the

*LOWEST CASH PRICES,*

by the Bale, Case or single yard.

N. B.—*New Goods by the English Steamers*

RICHARDSON & CHILDS, 102 HANOVER STREET.

*Corner Blackstone, Salem and Endicott streets.*

Two minutes walk from Boston & Maine Railroad Depot.

3m. Oct 13.

## CONTINUED! THE GREAT SALE OF STOCK BY F. A. JONES & CO., 1 TREMONT ROW, FOR A SHORT TIME LONGER.

PURCHASERS are assured that notwithstanding the low prices at which we have been selling out the last few days, we are now prepared to close off the balance of our stock at prices much less, as we are determined

TO SELL.

Our Goods are marked in plain figures at prices which we have not space to enumerate, but which will not be denied.

Probably a larger and better assortment of

SHAWLS, SILKS, MERINOS, THIBETS, ALPINES, ALPACAS, INDIANAS, DE LAINES, CASHMERES, LINENS, COTTONS,

cannot be found in the market. An examination is all we ask.

Included in the above stock, we have over TWO HUNDRED

FRENCH CLOAKS,

of every variety, together with FRENCH THIBETS of all shades, with GIMPS and FRINGES to match, which must be sold immediately.

F. A. JONES & CO., 1 TREMONT ROW

4w. Jan. 5.



## Office of The Recorder,

192 WASHINGTON STREET, (Corner of Washington and Water streets,) BOSTON.

☞ To those who receive their papers by mail, paid in advance, $2.00 per annum; if paid within six months, $2.50; or if paid after the expiration of six months, and before the close of the year, $3.00.

☞ To those who receive their papers by carriers $2.50 in advance, and $3.00 after six months.

☞ Subscriptions will be received at any time in the year.

☞ The paper will be forwarded until the subscriber orders it discontinued, and pays up arrearages, except at the direction of the Proprietor.

☞ All letters and remittances through the Post office must be POST PAID, and be addressed to MARTIN MOORE, PROPRIETOR.

☞ Clergymen and others, who will forward five new subscribers, on the terms stated above, shall receive a sixth copy gratis for one year.

☞ Advertisements inserted conspicuously, and a liberal discount made to those who advertise by the year.

☞ We frequently have papers returned by subscribers requesting discontinuance without giving their Post Office address, or paying for their paper. We can take no notice of such requests. A paper returned should have the name of the Post Office from which it came distinctly written on it, its postage paid, and all arrears settled.